METHODIST

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ART I.-MONUMENTAL THEOLOGY.

THE present century has been a period of sharpest intellectual Perhaps no seventy years of the history of the Christian Church have witnessed more really earnest struggles. Specially fierce have been the encounters on the field of historic criticism. Not an original authority that has not been subjected to the most searching scrutiny; not a single early witness has passed unchallenged. The result is just what might have been anticipated, namely: a multitude of fables, sacred and profane, have been swept away, and the historic edifice has been reared on more enduring foundations. Doubtless the Tübingen School, even, has indirectly contributed to the true interests of Christianity by brushing away many secondary means of reliance, and causing the Church more clearly to apprehend the foundation of the apostles and prophets, and Jesus Christ himself—the true corner-stone—"in whom all the building, fitly framed together, groweth unto a holy temple in the Lord." Eph. ii, 20, 21.

A division of literary labor is another necessary consequence of these critical investigations. So exhaustive must be these inquiries that a single mind during a short life-time is able to explore but a very limited field. Hence the many new departments of study that have, during the century, vindicated their claim to distinct sciences. This is the case not in theology alone, but in every sphere of inquiry; as, for example, "Com-

FOURTH SERIES, VOL. XXIII.-1

parative Anatomy," "Ethnology," "Anthropology," "Comparative Philology," etc., etc.

Again, the meagerness of original historic material pertaining to the first three centuries of the Christian Church is surprising even to those who have made these studies a specialty. From slightest fragments of one writing preserved as a quotation in another; from a few incidental statements found in other fragments; from scattered references in authors widely removed in time and space from the events of which they treat—from these, as materials, to construct a consistent and harmonious whole that gives a picture of the Christian Church, in its inner life and power as well as its outer form and circumstances, must be a task that demands the rarest combination of the powers of imagination and thought as well as the utmost patience and sterling honesty in research.

Indeed, after the vast expenditure of study upon the history of the early Christian Church we may, without hesitation, say there is even yet much lacking to complete the portrait of this heroic age of Christianity.

The excavator on some site of ancient civilization sometimes exhumes a statue with arms and legs half gone, with nose and chin effaced, and brow indented by time, yet enough remaining in treatment to convince us of rarest artistic skill and an ideal of exquisite beauty. So in the history of the first three centuries of the Christian Church sufficient remains to show the beautiful simplicity and general purity of its doctrines, and the moral grandeur of its life; but the attempts at restoration, as in these exquisite statues, have been as diverse as the genius and opinion of writers. Often have elements been put into unwarranted relations, and produced results strangely contradictory or offensively grotesque. The meagerness of historic authorities, and the paucity of records from which even Eusebius could draw, are most noteworthy. For a period of more than a century and a half there is a nearly total lack of professedly ecclesiastical historic writing. For the period previous to the year 161 he relies almost entirely on Hegesippus, only merest scraps of whose works are preserved even in Eusebius.*

Further, the history of the early Church is mostly lacking in an advantage pertaining specially to the history of periods sub-

^{*} Baur, "Die Epochen der kirchlichen Geschichtschreibung," p. 9.

sequent to the Dark Ages. It is this: The events of later periods were recorded by different contemporary writers, who occupied widely different stand-points. Original material is vastly more rich and varied, and this material has been treated by writers of every historic school. Each has placed these records into the crucible of his own theory and judgment. By a careful comparison and patient weighing of the results thus reached the student can therefore adjust differences, harmonize contradictions, and gain a fair photograph of the age. But for the first three centuries we must study the history of the Christian Church through the eyes of Jewish Christians. We find here, therefore, few compensations, fewer counter-statements. We are at a loss how far to rest in the recorded facts of such a writer as Eusebius; more difficult is it to be assured of the justness of his generalizations. In this historian the supernatural is strangely exaggerated. The struggle against Christianity is conducted by the direct agency and instigation of the devil: every persecution, every heresy, every martyrdom, is the work of unseen powers of evil.* Hence, his history is largely a history of Christian martyrdom. "The martyrs are the athleta of Christ, the champions of the grand Christian host, in whom, as in the heroes of a Homeric battle scene, the general struggle is individualized in the most varied manner in single combats, which again bring to notice a new form and situation of the whole."+

In the solution of these problems pertaining to the early centuries of Christianity (as, indeed, of all others in human action and thought) historic criticism has been most successful. "This is emphatically the method of the nineteenth century." The historian of philosophy, for example, discovers the true in philosophy by noting what is abiding, constant, and necessary; not an element unduly magnified in one age yet disappearing in the next, but what, though partially obscured for the time, again and again reasserts itself, thrusts itself into notice, and establishes its claim as the true.‡

Thus is the real discriminated from the apparent, the true sifted from the false. Whatever contributes to this discovery must be worthy of our special attention. Whatever more

Baur, "Epochen," etc., p. 9.

⁺ Baur, p. 20.

[‡] Farrar, "History of Free Thought," p. 31.

clearly reveals the inner life and thought of the Church of Christ, as distinguished from the merely outward form, must be invaluable. Welcome, indeed, must be every obscurest foot-print in the sand that marks the onward march of this militant host! thrice welcome will be some unconscious record of the deepest convictions of the Church, her supporting faith,

and her far-reaching hopes!

This record and this testimony, we claim, are found preeminently in monuments. Their value as indices of civilization and religious opinion has long been recognized; but to combine into skillful groupings the testimony of these mute yet eloquent witnesses to the state of society and the Church in a far-off age has been largely the work of the present century. The claims of "Monumental Theology" to take rank as a distinct "Discipline," though rejected by most encyclopedists, have been skillfully urged by that profound scholar and genial Christian gentleman, Dr. Ferdinand Piper, of the University of Berlin. His work, "Introduction to Monumental Theology," creates great expectations in relation to the richness of the results of his most laborious studies.

"Monumental Theology" is a convenient name for the science which has for its object "the determination of the principles, thought, belief, and life of the Christian Church from Christian monuments." The term "monument" is used in no strained or unnatural sense, but includes any thing that perpetuates the memory of persons, events, or principles. These monuments may fall into two general classes, namely: 1. Lingual, including oral and written language; 2. Material, including coins and consular diptychs; gems and rings and tombs and cemeteries; churches and cloisters; utensils of churches; church adornings, as mosaics and paintings; and monuments of free creative art. Of the first class it has been usual to include under the term "monument" only such language as is found inscribed on the second class; therefore only that of an epigraphic character.

Inasmuch as the second class of monuments partakes so largely of the nature of art works, "Monumental Theology" would necessarily connect itself very closely with the subjects of "Christian Art" and "The History of Christian Art." Hence the questions of the essence of Christian art, the relation

of the Church to art itself, the relation of Christian to heathen art, the language of art, the interpretation of the language and symbolism of art works, the relation of the artist to the ecclesiastical office, and, vice versa, the practical utility of Christian paintings,* etc., etc., would necessarily belong to this discussion.

One chief reason why this department of religious history and evidence has been too much neglected is the erroneous idea of art itself that has been too widely entertained; for many have supposed that art is chiefly a pleasing luxury, a merest incident of civilization, that has appeared only when circumstances were most favorable, as when a people had attained a certain degree of leisure or wealth. It has been regarded too much as a mere bubble on the sea of human history, coming to the surface only soon to disappear; when, in truth, these art works are the product of the heavings of a force that is vital and inherent. Art belongs to the necessary expressions and phenomena of humanity, since no people has ever lacked its capacities or the products of their exercise. Indeed, art every-where carries with it the idea of representing in corporeal form the life of the soul. "Its highest end is to realize in the phenomena of the corporeal world spiritual emotions and thoughts; to objectify in the transient the enduring; to represent in the earthly and perishing the abiding and eternal." Art is also the completest and most important expression of a people's life. Much can be learned from the record of political history, but this is too often merely outward. It is also too individual. Scientific life is too abstract. Art life reveals most clearly the spirit of the people, since here there seems to be nothing accidental. Hence a continuous history of these monuments (they belonging largely to the class of art works) gives a clear view of the progressive development of the human intellect.1

We now inquire how this study of monuments is related to theology. None doubt the importance of the education of our esthetical nature. All concede that the idea of the "beauti-

^{*} For a complete syllabus of this subject see Piper, "Einleitung in die Monumentale Theologie," pp. 55, 56.

⁺ Kugler, "Handbuch der Kunstgeschichte," p. xii.

^{\$} See Schnaase, "Geschichte der bildenden Künste," vol. i, pp. 80-88.

ful" is equally necessary with the ideas of the "true" and the "good." Indeed, these three, the true, the good, and the beautiful, may be regarded as the Holy Trinity of ideas, capable of isolation, yet closely related to and interpenetrating each other. Art has most especially to do with the beautiful; this is its fundamental idea. While the immediate design of an art work is to represent a subject, yet, lifted above the murkiness of the actual, it is pervaded and transfigured by the warmth of the sensitive spirit through which its relation to the infinity of things is made apparent; "in the material is seen the reflection of the highest laws of mind, and the most delicate relations in this world-life are revealed in the most beneficent harmony." Cousin well remarks, "Let us be thoroughly penetrated with the thought that art is also to itself a kind of religion. manifests himself to us by the idea of the true, by the idea of the good, by the idea of the beautiful. Each one of them leads to God, because it comes from him. . . . True beauty is ideal beauty, and ideal beauty is a reflection of the Infinite. . . . Every work of art, whatever may be its form, small or great, figured, sung, or uttered; every work of art, truly beautiful or sublime, throws the soul into a gentle or severe reverie that elevates it toward the Infinite. The Infinite is the common goal to which the soul aspires upon the wings of imagination as well as reason-by the route of the sublime and beautiful as well as by that of the true and the good. The emotion that the beautiful produces turns the soul from this world; it is the beneficial emotion that art produces for humanity." We conclude, therefore, that mind can love only mind; the soul seeks a Creator in his works. So, also, an art work has a religious significance by revealing a harmony that proceeds from God as its author. Just as the physical world around us is best understood and is most deeply significant when viewed as a work of the great Artist, where he has impressed his own beautiful and harmonious thought, just so is a work of art truly great only as it becomes a revelation of the Divine. Even before the publication of his great history had Winklemann expressed the belief that all true art should and does rise higher than the merely agreeable; it should and must have an ethical element. Indeed, he bases all the earlier heathen art on religion. And Piper* most beautifully and justly

^{· &}quot;Einleitung," etc., p. 29.

remarks: "To express the Divine has ever been the highest problem of art, as to know the Divine has been the earnest struggle of philosophy. Each has been truly great just in that measure that it has kept in view this end, and to the attainment of which each has possessed sufficient power." This applies to both heathen and Christian art. Just so far as each has taken for representation subjects pervaded with the spiritual and seized upon by faith, or, in other words, just so far as art has been pervaded with the theologic notion, has it been really great and powerful in influence. Here, really, is where monumental art and theology join hands. These works express thoughts, religious, spiritual, connecting the subject with God, and pervaded with principles that lift the beholder to God and lead him to the contemplation of a hereafter. so far as they do this have they a theologic character. But inasmuch as the monuments with which we have to do pertain to the Christian period, and to the Christian religion, and to forms of Christian worship, they have a specially theologic character, and possess a claim to be ranked among subjects pertaining directly to Christian theology.

The subject, then, presupposes the existence of a Christian art. The inquiry next arises, Was there developed near the origin, and during the first centuries, of the Church an art we can characterize as distinctly Christian?

The theory that attributes the decline and downfall of the Roman empire to an eclipse and extinction of religious faith on the part of the people, if not fully adequate to account for all the phenomena, points to the chiefest cause of the great final catastrophe. If, then, the principle previously announced, that "To express the Divine has ever been the highest problem of art," is borne in mind, we should be prepared to expect with the waning of faith in the Divine a corresponding decadence in true art. It is unnecessary to say that this is the case. historian of general art treats of no period more steady and universal in its downfall. The decline is all-embracing; sculpture, painting, music, poetry, and architecture all seem to have been touched with a consuming blight. Subsequently to the time of Marcus Aurelius the eyes of the heathen would turn backward as to a golden age. Upon the future is cast a pall of terrible doubt and gloom. Society seemed conscious of the

approaching doom, yet the efforts to escape were only fitful and unavailing.

Contrariwise, with the introduction of a new system of religion, in which faith in the supernatural and the Divine was the central element, we should be prepared to expect a conserving influence upon art itself. Yet it must not be forgotten that Christianity was born amid circumstances most hostile to its purity and progress. Announcing a system radically different from the heathen religions, it set itself over against that "philosophy, falsely so called," that had attempted to solve the great problems of sin and destiny by human reasoning. Still, heathen philosophy and heathen art had pre-occupied the ground; and it is but a natural expectation that art that had been prostituted to the basest services of polytheism, that had been chiefly used in illustrating heathen subjects and most polluting rites, as well as philosophy, which then stood in antagonism to some of the fundamental principles of the new religion, should most justly be regarded with strong suspicion by the early Church. Nevertheless, we are not to regard ancient Christianity as hostile to art per se, but only to a civilization that deified art, or debased it to idolatrous uses. On the other hand, it is not to be denied that plastic art and painting found little encouragement among the first Christian communities.* Since statues and images of gods and deified heroes filled the heathen temples and the public squares, and the custom of the apotheosis even of basest men was still in vogue, the early Church was led to suppose that the absence of images from their places of assembly and their private houses must be distinctively characteristic. Hence, Clement of Alexandria cried in warning voice, "Images must not be tolerated!" Hence, in the earliest Christian art there is a total lack of the statue proper. This whole opposition of the early Christian fathers to representative art arose from fear of a contaminating mixture of heathen and Christian elements. When we see the Emperor Alexander Severus placing the image of Christ beside those of Apollonius of Tyana, Abraham, and Orpheus, while the Gnostic sect of the Carpocratians represented the Saviour in connection with Plato and Aristotle, and some of the heathens adored equally Christ

^{*} Schnaase, "Geschichte," etc., vol. iii, p. 58.

[†] Holtzmann, "Denkmäler," etc., p. 17.

and Venus, (paying to each most abominable rites,*) it can be little wondered at that painting and sculpture especially were so little favored by those who were jealous of the honor of Jesus Christ. On the other hand, as it is the province of Christianity to restore the man to his normal condition, and the æsthetical is an essential element of this normal condition, the outward expression and visible embodiment of the truths dearest to the Christian heart could not long be suppressed. "The very glow of devotion of these men, and the care with which they dwelt upon the objects of their silent worship, must necessarily soon awaken a felt need for their representation. The doctrine of salvation, which interpenetrated their whole being, must find a visible form; the secrecy of the Christian fraternity made some sign of recognition necessary."

We see, then, how the heathen and the Christian art touch each other. The technical handling we should expect to be largely influenced by the heathen technics. And this is true both in sculpture and painting. Nor would it be contrary to antecedent expectation to find in the art of the early Church frequent traces of the heathen spirit. As in the study of the "History of Christian Doctrines" of this period it becomes indispensable to thoroughly understand the spirit and prevalence of heathen philosophy, so also in "Monumental Theology" must the technics, motives, and subjects of heathen art be most carefully noted.

What, then, are some of the distinctive characteristics of the Christian art of the first five centuries? Though largely dependent on the heathen art, this early Christian art is peculiar,

1. In the subjects treated.

The very genius of Christianity would suggest subjects of deep, absorbing interest; and their treatment would necessarily be all opposed to the bold, physical, objective manner of heathen art. Virtue in the heathen and Christian vocabularies embodied widely different ideas. To courage, physical prowess, and retaliation of injuries now succeed the opposing principles of humility, patience, love, and forgiveness. Also, instead of strong individualism, and egoistic thought and action, are now found a community of feeling, a recognition of the brotherhood of the race, an absorption of this egoistic

^{*} Schnaase, "Geschichte," etc., vol. iii, p. 59.

into the general. Specially in the art of the Christian catacombs, prior to the time of Constantine, there is, therefore, a struggle to avoid the charge of idolatry by hiding favorite subjects and distinctive doctrines under symbolic forms. We observe, therefore, during this period little if any attempt at portraiture. The type of countenance of the figures is invariable. The range of subjects is comparatively narrow, usually limited to the acts of Christ, to events in Old Testament history that prefigure his offices, or to objects in nature that symbolize his doctrines.

2. The early Christian art exchanged, therefore, a natural for a symbolic treatment.

By a symbol in art we understand an outward, corporeal form or representation, which, as a sign, suggests a spiritual significance, and through which a higher thought is awakened. "There are conditions of soul and subjects of art, when, proceeding not from nature, but from an ideal, we seek for this ideal a sensuous sign, which may be, not like, but similar to, or representative of, the same."* This style is the symbolic.

To hope for the *perfect* embodiment of ideas in material forms is vain. Yet in the best period of the Greek plastic the idea and the representation correspond most nearly. It is a *revelation* of the idea in the corporeal form. Beauty and thought here struggle to the light. The movement is outward; there is little of invitation to search beneath for *hidden* truths. True, the *early* Greek art was deeply religious, and emphatically subjective. This was the period of a firm faith of the people in the supernatural. But from the period of Alexander the Great Greek art became sensuous. The spirituality and depth are gone. The sensuous *form* alone is studied.

On the contrary, the oriental and romantic art, to which the early Christian is allied, abounds in symbolism. The thought is not revealed in the form; the idea does not fully, or chiefly, lie upon the surface. The oriental imagination, that was so inclined to indulge in metaphor and parable, had, through the sacred Scriptures, deeply impressed the Christian mind of the West. They, too, felt the inadequacy of material forms to represent Christian ideas. So momentous are the concerns of Chris-

^{*} Schnaase, vol. i, pp. 31-35.

tianity, so spiritual its truths, so taking hold on an unseen life in its effects, that a direct and literal art-treatment of its subjects has ever been felt to be dangerous and belittling. While, therefore, other art-works may limit the thought of the beholder to themselves, Christian art suggests for its end something deeper, higher, and lying outside of itself.*

Historians of art have regarded this impression of oriental thought upon the mind of the West through the sacred Scriptures a most important element in studying the progress and direction of Christian art in the following centuries.

3. From the very nature of symbolic art we might infer that the early Christian art would tend to pass from the outward form to the inner significance and life. Take, for example, those works through which earliest Christian plastic and painting are chiefly known, namely, monuments to the dead. These, from memorials of merely physical and outer life, became witnesses to an essential inner life. Usually there is little reference to the earthly history of the deceased. The symbol or brief inscription often speaks of a spiritual state of the departed. It turns the thought from the external and temporal to the spiritual and heavenly. The eye is no longer directed backward to the past as the one thing upon which to rest, but forward to the continuous life of one who is still near and dear. Instead of sadness and wailing, sweet thoughts of hope and peace are suggested; not a stoical resignation to what is fated, but a living assurance of victory over death.

Students of æsthetics and art history ‡ have remarked that the art tendencies and works of a people or a period depend largely upon the stand-point from which they study nature. A pantheistic view, regarding nature and God as interchangeable terms, or at least considering the universe endowed with a divine spirit; or a polytheistic, apportioning the world to a variety of gods, having each a distinctive sphere of activity, will both seek the reproduction of the natural with greater fidelity. On the contrary, a people or period in whose religion the spiritual element largely predominates, whose doctrines pertain to another sphere of thought and life, will necessarily

^{*} Otto, "Handbuch der Archäologie," etc., Introduction.

⁺ Friedrichs, "Der bildliche Schmuck," etc., p. 26.

t Compare Schnaase, vol. iii, p. 82, etc.

turn aside from external nature, or use nature as a means to a higher end. With such, representative art will derive little motive power from this source. The tendency with these peoples will be either to absolutely condemn pictorial art, or to give rise to works stiff, lifeless, and unartistic. But while Christianity is a system more than all others abounding in spiritual truth, and turns, therefore, the thought specially to the inner life—while its perils and persecutions, and its lack of worldly honor, all turn the eye to a hereafter—it presents the remarkable phenomenon of neither hating art per se, nor manifesting an indifference to it, but, on the contrary, developing an art peculiarly its own. The Christian life was essentially a spiritual life. This was, therefore, to be found within. Yet, as before remarked, this spiritual life was struggling for expression.

The early Christian Church went forth not to interpret nature, but to find symbols and forms and relations by which to interpret the deep truths of their system, and foreshadow the hidden, mysterious life beyond. In contradistinction to pantheistic or polytheistic systems, early Christianity studied nature not as an end, but as a means to a loftier end. With her nature was only a multitude of symbols of spiritual truth. This view in itself would stimulate the imagination. This quickened imagination would again go out in search of something in nature to illustrate its higher conceptions of spiritual truth. Thus would action and reaction tend to the result indicated. Thus would the early Christian art have its marked

and distinctive features.

THE LITERATURE.

Under this section it will be impossible, of course, to more than indicate some of the *chief* authorities for the study of the monuments of the first five centuries. Like most other subjects of importance its literature is immense, and its related topics are very numerous. The wide range of territory through which Christian monuments are scattered increases the difficulties of their study, and renders an abbreviated summary of authorities specially perplexing. We shall in our examination be limited to the first six centuries of the Christian era, and to the chief centers of these monuments—as Rome, Naples, Ravenna, Car-

thage, Constantinople, Autun, and Marseilles. Passing by in this connection the earlier general archæologists, as Mabillon, Montfauçon, Muratori, Ciampini, etc., as well as writers of the general history of art, and hand-books of Christian archæology, we may classify authorities as follows:

FOR ROME.

I. CATACOMBS.

1. Bosio, "Roma Sotterranea." Roma, 1632. It was not until late in the sixteenth century that scholars turned their attention to the study of the crtacombs. Although a Dominican monk, and Philip Wing, a Flemish nobleman, soon after the discovery of the catacomb of St. Priscilla by the falling in of a portion of the highway near the Porta Salara in Rome in 1578, commenced with zeal the archæological study of the catacombs, yet it is Antonio Bosio, agent at Rome of the order of the Knights of Malta, who must be regarded the real pioneer in these explorations. He pushed his work with marked vigor, and awakened a degree of interest in these monuments that has not yet diminished. The results of his unremitting toil for thirty-three years were published from his manuscripts, with additions by Severanus, under the above title, in 1632.

2. Arringhi, "Roma Subterranea." Roma, 1685. This translation into Latin of Bosio's work, with corrections and additions by Arringhi, was made fifty-three years after Bosio's death, and marks an era in the history of these researches. This work is in itself a rich mine to the student of Christian art and archæology during the first four and a half centuries. It is especially valuable from its preservation, in text and plates, of many interesting monuments that the decay and vandalism of the past two hundred years have completely obliterated.

3. Bertoli, "Li antiche lucerne sepolcrali figurate raccolte dalle cave sotterranee e grotte di Roma." Roma, 1681. This work on the lamps of the catacombs, which contain figures both heathen and Christian, forms a valuable appendix to the large treatises of Bosio and Arringhi.

4. Fabretti, "Inscriptionum antiquarum quae in ædibus paternis asservantur," etc. Romæ, 1702. Since Fabretti was overseer of the catacombs, his collection is among the most prized of the early works on Christian epigraphy, containing

many inscriptions, accompanied with commentaries upon them.

5. Boldetti, "Observazioni soprai cimiteri de' santi martiri," etc. Roma, 1720. This most excellent and learned work on the cemeteries of the holy martyrs and early Christians was the fruit of thirty years of hard, unremitting toil. It was published under the authority of Clement XI., and forms a really valuable supplement to Bosio's great work.

6. Bottari, "Sculture e pitture sagre estratte dai cimiteri di Roma," etc. Roma, 1737, 1746, 1754. This treatise, issued under the patronage of Clement XII., is well illustrated with maps and plates, and in it are examined anew the sarcophagi and mural paintings of the Eternal City.

7. Mamachi, "Originum et antiquitatum Christianarum," etc. Roma, 1749-51. In the first and third parts this writer treats of the sarcophagi, lamps, and painted glass of the Roman catacombs.

8. D'Agincourt, "L'Histoire de l'art par les monumens," etc. Paris, 1828. In this immense work are collected many important facts, and many paintings from the catacombs, with a critical examination of their chronology. The lack of an index, and the inferiority of the plates, perplex the student, and detract much from the value of this collection.

9. Röstell, "Bescreibung von Rom," 1830-42. The chapters on the catacombs in this great work of Bunsen were written by Röstell, and give a very fair summary of information down to the time of publication.

10. Raoul-Rochette, "Sur l'origine des, etc., des types imitatifs," etc. Paris, 1834. In this treatise, and more especially in three papers read before the "Academy of Inscriptions of Paris" in 1838, this author examined the antiquities of the catacombs. His classical studies and tastes led him to ascribe the art of the catacombs to the influence of heathen art, and almost absolutely to deny to the Christians all originality and peculiarity of treatment.

11. Marchi, "Monumenti delle arti cristiane primitive," etc. Roma, 1844. This Roman priest and superintendent of the catacombs first published these able papers about 1840. They are accompanied with many excellent plates illustrating more especially the architecture of the catacombs. He completely

demolishes the arenarian theory, and clearly demonstrates the exclusively Christian origin and use of these works.

12. Perret, "Les catacombs de Rom." Paris, 1851. This archæologist was sent to Rome, under the auspices of the French Government, to make a complete survey, take photographs, drawings, and measurements; in fine, to do every thing necessary to the preparation of an exhaustive treatise on this subject of ever-growing interest. His work appeared in six magnificent folio volumes, every part executed in the highest style of art. It is much to be regretted that Perret has greatly marred this work by most injudicious selection of material, and by showing himself a too servile adherent to preconceived theories. Moreover, the plates are far too highly wrought, and tend to produce false impressions of the state of preservation of these monuments, as well as their artistic claims. It is only the fifth volume, containing the inscriptions, (superintended by Renier,) that has a strictly scientific value.

13. De Rossi. a. "Inscriptiones Christ. urbis Romae," etc., vol. i. Romae, 1857-61. b. "La Roma Sotterranea Cristiana." Roma, vol. i, 1864; vol. ii, 1867. The compiler of these volumes is the present superintendent of the catacombs. Thoroughly read as he is in patristic and earlier Church history, no man of our times is more fully prepared to pass judgment on the important questions arising in connection with these archæological inquiries, and no one of the numerous writers of the Romish Church has manifested a more thoroughly scientific spirit in the examination of controverted points. The first-mentioned work will, when completed, be a most valuable contribution to "Christian Epigraphic;" and the second contains a mass of information and facts that leaves little farther to be desired on the topics treated.

II. THE EARLY CHRISTIAN CHURCHES.

1. Bunsen, "Die Christliche Basiliken." Stuttgart and Tübingen, 1830-'42. This constitutes one of the parts of the great work "Bescreibung der Stadt Rom," by Platner, Bunsen, Gerhard, and Röstell. It has also been issued separately, with fifty good copper plates accompanying, and forms a good treatise on a most interesting subject.

2. Zestermann, "Die aritken und die Christlichen Basiliken."
This author has with greatest diligence collected a mass of val-

uable material, yet his conclusions are in many cases very questionable.

3. H. Gally Knight, "The Ecclesiastical Architecture of Italy." London, 1842-44.

NAPLES.

1. Bellermann, "Uber die ältesten Christlichen Begrabnisstätten, etc., yu Neapel." Hamburg, 1839. This exhaustive monograph is the result of a nine years' residence and study in Naples by a diligent worker and keen observer.

RAVENNA.

1. V. Quast, "Die Altehristlichen Bauwerke von Ravenna." Berlin, 1842. Full and reliable, with good plates.

CONSTANTINOPLE.

1. Salzenberg, "Altchristliche Baudenkmale von Constantinopel," etc. This is the best single treatise on the monuments of Constantinople, and most of the conclusions herein reached are reliable.

SOUTHERN FRANCE.

1. Le Beaut, "Inscriptions Chrétiennes de la Gaul," etc. Paris, 1856-65. This work treats of Christian inscriptions previous to the eighth century, and is wrought out with much diligence. This work, with many special papers by Garrucci, Lenormant, etc., contained in the "Mélanges d'Epigraphie Ancienne," and in the "Mélanges d'Archéologie," constitute the best authorities for the study of the intensely interesting Christian monuments of Southern France.

GENERAL.

Münter, "Sinnbilder und Kunstvorstellungender Alten Christen." Altona, 1825. This treatise is the work of a most profound scholar and ardent student of antiquities. Still it contains some false interpretations that must be carefully guarded against.

Piper, "Mytholologie und Symbolik der Christlichen Kunst." Weimar, 1847-51. A most valuable work upon the effects of heathen cosmology and mythology upon Christian art, and the perpetuation of this and Hebrew influence in Christian sym-

bolism.

In order to illustrate the value of monuments as indices of the thought and belief of the age in which they arose, a brief description of some of the most important seems indispensable. Of course the limits of a review article will confine us to a few specimen monuments of the earlier centuries of the Christian era. The two most rich and instructive classes are "The Christian Cemeteries," and "The Christian Basilicas." Examples of the first class, belonging to the first six centuries, are very widely scattered throughout the territory of both the Eastern and Western Churches.

While a vast amount of labor has been expended upon all these interesting remains, the catacombs of Rome and Naples and the basilicas of Rome and Ravenna are specially rich in materials, and have been most carefully and systematically The Roman and Neapolitan catacombs are usually studied. below the level of the surrounding country. The entrance to them is commonly from the highest point by means of a flight of stairs; sometimes by a horizontal or easily-descending shaft. From near the place of entrance, as a center, radiate numerous narrow streets or passages, which, together with the frequent intersections of cross streets, form a perfect labyrinthian maze, whence the stranger pilgrim might vainly attempt to extricate himself. The number and extent of these subterranean cemeteries is surprising to those who have not made them a special study. The Roman catacombs alone occupy many square miles of the Campagna. They are more than sixty* in number, with about six hundred entrances, and more than nine hundred miles of streets or passages. On either side of these passages, which are usually from two to three and one half feet wide, in the soft tufa rock are excavated vaults to receive the bodies of the dead. These vaults are usually arranged in rows or series above each other, sometimes four or five, and sometimes even fourteen deep. These shelves or vaults usually lie parallel to the direction of the passages, and, after the body was deposited, were closed with tiles or flat stones, (sometimes taken from ruined heathen buildings,) slipped into grooves, and then sealed with cement. Upon the stones or tiles, or in the cement-ware, scratched with a sharp tool or marked with coal or paint, are to be found sometimes the initials or name of the deceased, sometimes a brief

* Authorities differ.

epitaph or short prayer for the welfare of the departed; or again, in earlier monuments, the figure of the fish, the dove, the olive branch; and in later, the monogram of Christ, etc. The narrow aisles sometimes open into small rooms with vaulted ceilings, which are ornamented with paintings in fresco, somewhat after the manner of the mural decorations of Pompeii. The subjects, however, are in marked contrast to those of the exhumed Roman Sodom. Some of these rooms have been shown to be the burial-places of Christians of peculiar sanctity, or who had been noted for their extraordinary sacrifices for the Church. Here also, in all probability, were celebrated, during times of severe persecution, the holy sacraments of the Church.

The earlier theory that the catacombs of Rome were merely arenaria, or pits formed by the excavation of building material for the city, and that they were appropriated by the Christians for purposes of burial, has been altogether refuted by Marchi. The rock is such as to totally unfit it for the walls of buildings. as well as to be crushed for sand or cement. On the contrary, it is of that softest texture, easy to excavate, yet of sufficient cohesive power to form the lateral walls and ceilings of rooms and passages, while the whole arrangement of the streets, the oratories and chapels, etc., indicate one general, harmonious plan, altogether inconsistent with the supposition of quarries or arenaria, yet exactly adapted to this very use to which they have been put, namely, immense subterranean cemeteries, and a place of retreat for members of a persecuted, hunted Church. It is true that the arenaria were in some instances used by the Christians, not for purposes of interment, but as concealment of the catacomb proper. The distinctive features of the two classes of excavations are finely illustrated in the cemetery of St. Agnes at Rome, where the arenaria are situated above the place for Christian sepulture. Again, the uniformity of design observed in this whole series of subterranean streets, rooms, etc., as well as a number of important inscriptions and frescoes found especially well preserved in St. Agnes, render it highly probable that the whole preparation and superintendence of these places of sepulture at Rome were committed to a pious fraternity, or at least a family, which regarded the office as hereditary.*

^{*} See Marchi; also Wiseman, "Fabiola," part ii, chap. i.

The chronology of these monuments is a study of special difficulty. Sometimes it must be merely conjectural; often it is established by probable evidence; frequently it is fixed with absolute certainty. In the case of the Roman catacombs, the best archeologists agree that the period of their monumental remains extends from near the close of the first century to the beginning or second quarter of the fifth century; that is, from the reign of Domitian to the reign of Honorius. For example, De Rossi, judging from its superior architecture, its location, and the character of its frescoes, does not hesitate to place the cemetery of Domatilla near the close of the first century.* Also this same author looks upon this cemetery as proof positive that the earliest places of burial of this character at Rome were of private families. There is no evidence that the Christians of Rome prior to the time of Constantine used to any considerable extent any other places than the catacombs for the interment of their dead; and even during his reign these continued to be the exclusive place of sepulture. From A. D. 338 to A. D. 364 two thirds of the Christians were still thus buried; from A. D. 364 to A. D. 369 the number of interments in and around the basilicas and in the subterranean cemeteries is about equal. In A.D. 370-371, in consequence of their restoration by Pope Damasus, the catacombs became again the only place of burial; from A.D. 373 to A.D. 400 about one third were thus buried; while with the year 410 A. D., so far as inscriptions testify, interment in the catacombs at Rome ceased entirely. During the terrible invasions of the northern hordes these depositories for the Christian dead, as well as all other Roman monuments of heathen or Christian origin, suffered from plundering and neglect; while from the pontificate of Honorius III. in the thirteenth century to that of Martin VI. in the fifteenth century all mention of the catacombs absolutely ceases.‡

The epigraphic contents of the Roman catacombs have been the subject of most patient and exhaustive study, and their chronology has been determined by consular dates and a vast variety of historical, moral, and philological evidence. They divide themselves into two grand classes, namely, the Pre-

^{* &}quot;Roma Sotterranea," vol. i, p. 108.

[†] De Rossi, "Inscriptiones," etc., vol. i, chap. v.

[‡] Northcote, p. 32.

Constantine and the Post-Constantine. The former are chiefly distinguished as follows: 1. They seldom bear a date fixed by the consulate. 2. The oldest (those previous to the third century) do not give the age of the deceased, but are content with the name or a brief wish or prayer. 3. They are generally very brief, and free from excessive praise. 4. They are sometimes accompanied by the figure of a fish, or the word $1\chi \vartheta v_{\varsigma}$.

The latter, or Post-Constantine inscriptions, have the following characteristics, namely: 1. They are frequently accompanied with the monogram of Christ.

2. They are almost exclusively in Latin. 3. Many of them are wrought out by the self-same hand. 4. The names are very much loaded with prolix statements of the character, rank in life, etc., of the deceased.

Next to the Roman catacombs, in antiquity and richness of monuments, are the Christian basilicas. Those of Rome and Ravenna are specially important. In these old churches, in the tribune, on the triumphal arches, along the wall-faces separating the naves, on the sarcophagi, on the sacred vessels, etc., are found in painting, sculpture, mosaic, or inscription, a mass of material from which can be formed a just estimate of the life, spirit, and dogmatic belief of these periods. "It is, indeed, in the aggregate, a grand and affecting ideal of Christianity that this earlier monumental series, painted, sculptured, and chiseled, presents to us-a moral picture of purity and peace, earnestness without fanaticism, mystic ordinances undegraded by superstition, true devotion manifest in the supreme sacrifice of the heart, the mind, and life. The varied and mystic illustrations of sacraments, the select representation of such miracles as convey lessons of divine goodness and love or confirm belief in immortal life, may be said to revolve around one subject that dominates like a star whose hallowed light illumes the entire sphere, namely, the person and office of the Redeemer, toward whom all hope and faith tend, from whom proceeds all power, all strengthening and consoling virtue."*

To illustrate this will require another paper.

^{*} Hemans, "Ancient Christianity and Sacred Art," p. 65.

ART. II.—THE SLAVIC RACES.

THERE is in the life-time of every race of people a prehistoric period, where the ethnologist, in tracing the stream of national life upward toward its source, finds all records merging into heroic song and ancestral tradition, until finally the gray mists of antiquity settle down upon him, defying further investigation, and concealing from his view the primal origin of the race.

Among the great nations which have held and still hold a prominent place in the history of the world, there are few whose rise and progress present more difficulty to the student of history than the Slavic race. The silence of historians just where their testimony is most needed, and the conflict of testimony, and even self-contradictions, found in much of the information given by historians in connection with this subject, are truly remarkable. We might take up the half of this article in merely collating the direct contradictions and the frequently amusing blunders found in the writings of those historians who are almost our sole authorities as chroniclers of their times. The causes of this obscurity and conflict of testimony may be briefly assigned as the following:

1. The Slavic ancestors left their history to be written by others. No Slavic writer earlier than the middle of the eleventh century ever attempted, so far as we know, to hand down to posterity a record of the doings of his race. Their history has therefore been left to be written, according to the ignorance or prejudice of the times, by writers who were their enemies or rivals. Following the peaceful pursuits of agriculture rather than war, they were often passed by in silent contempt by those who considered conquest the highest glory of man. They wielded the implements of husbandry, and when stern necessity compelled, or when fierce cruelty and oppressive tyranny roused them to desperate conflict, the battle-ax and the bow, better than the pen. They performed deeds of prowess and valor, but either did not know, or with barbaric haughtiness disdained, the noble art by which the story of their valor might be told to remote ages. The silence of history in any nation by no means proves the absence of those heroic traits which are the favorite themes of the historian. Many a vaunted achievement which by the skill of the eulogist has become a household word in modern times, if stripped of its poetic dress and divested of its mythological exaggerations would sink into a mere commonplace occurrence; and many a noble deed and generous act, through lack of a historian, has perished from the memory of man.

2. The territories occupied by the early Slavic people were but little known to the inhabitants of that Empire which called itself the world, the most of whom cared very little about the barbarians who dwelt in the regions beyond. This is not to be wondered at when we think of the great difficulties of intercommunication in those early days, and the extremely limited facilities of the early geographers for obtaining correct information concerning distant localities. In this way identical names have been given to widely different territories, and provinces made to overlap one another, like some of the old land-warrants, in some of our States, in a manner quite puzzling to the modern reader. As an illustration let any one attempt to trace out the Argonautic expedition, and he will find plenty of work to arrange a clear chart.

3. Much of the confusion in the historical records arises through the metamorphosis of names. Proper names, when transferred into a foreign language and expressed by an inadequate alphabet, become frequently so disguised as to defy recog-With repeated transfers the difficulty is doubled and quadrupled, until the most skillful etymologists are baffled in their attempts to trace the original word. In Turkey at the the present day many striking illustrations are seen of these changes. The European reader of a Turkish newspaper is frequently puzzled to make out familiar European names in their Turkish dress; and in Turkish passports the name is sometimes given so strangely as to make the traveler almost doubt There are also many such examples in his own identity. modern Greek. The names Bright, Butler, Whitworth, Bismarck, * etc., have a strange look in Greek characters. We cannot wonder, then, that Slavic names, some of which at the present day appear so utterly unpronounceable expressed in Roman

^{*} Μπραίτ, Μπουτλερ, Ούϊτουορθ, Μπίζμαρκ.

characters, should have assumed, under the pen of writers ignorant of the Slavic language, such strange forms as in many instances to conceal their Slavic origin. But still greater difficulties have arisen from the custom prevalent among many writers of translating foreign names into their real or fancied equivalents. Now take two such languages as the Latin and Greek, and then at least three distinct so-called barbarian tongues, namely, the Gothic, (embracing the Teutonic,) the Slavic, (embracing the Lithuanian,) and the Tartar, (including the languages of the Chuses, the Magvars, and the Turks;) put these five distinct and antagonistic languages into one region of country, and, after the clashing conflicts, the expulsions, incursions, and migrations of centuries, we cannot wonder so much at the confused state of historic records and ancestral traditions, and the consequent difficulty and frequent impossibility of tracing out with perfect certainty the names of persons, places, and tribes.

In modern times considerable has been written by European scholars upon the large Slavic element of the European population; and within the past twenty years the various political schemes which, under the general but vague term of Panslavism, have been proposed for the unification or confederation of the Slavie races, have attracted new attention to the subject and awakened new investigation. Still, with all that has been said and written by Slavic and non-Slavic authors, the questions, Who were the ancient Slavi? where their original home? what their characteristics? whence their name? and who of the present existing nations may be regarded as their descendants and members of the great Slavic family? are much more easily asked than conclusively answered. collate a few of the leading facts bearing upon a solution of these questions, and more particularly such as are not generally accessible to the English student, is the main object of the present sketch, which is intended as introductory to one which it is hoped will present more fully before the readers of the Quarterly the Bulgarian people and some of the interesting ecclesiastical events which have taken place among them.*

^{*}For information concerning Slavic races and literature see a very able and extensive article in Biblical Repository for April, 1834, drawn chiefly from Schaffarik's Geschichte der Slavischen Spruche und Literatur. See also work by same

1. Who were the ancient Slavi?—In determining the place of any people among the nations of the earth the characteristic marks or traces which are followed may be regarded as of three kinds, namely: first, historical, examining the records of what they have said about themselves as well as what others have said about them; second, archæological, examining coins, medals, inscriptions, ruins, etc., as well as names of places, rivers, and mountains; third, philological, tracing affinities of language, and similarities of construction and forms of expression.

Schaffarik, the learned author of the celebrated work on Slavic ethnography, divides the whole human race into four families, and calls them by the names Indo-European, Semitic, Northern, and Chinese. The first of these has exceeded all the others in intellectual vigor and social development, and is the one which concerns us particularly in this investigation. By a comparison of languages, commencing with the Sanscrit, the sacred language of India, there are found in the Indian, Persian, Greek, Latin, German, Celtic, and Slavic certain affinities, certain common radicals, and many common features of structure and forms of expression. This has led to their classification in one family, called formerly Indo-Germanic, and still later by some Aryan, but generally called the Indo-European. According to the testimony of such authorities as Humboldt. Rask, Klaproth, Schaffarik, Max Müller, and Prof. Whitney. belonging to this great Indo-European family, which numbers according to Klaproth's estimate over three hundred millions of the human race, we find the Slavic races, which now compose probably ninety millions of that number. We thus bring the Slavic race into the same family with Greeks, Latins, Germans, and Celts; in a word, into the same branch of the human family with ourselves. Where the original home of the great Indo-European branch of the human family was can be only conjectured, but the prevailing opinion is in favor of India. At some remote period of time, perhaps three thousand years before the Christian era, (Klaproth assigns the date 3076 B. C.,) these different nations must have been of one

author: Slavic Races, Talvi, (Mrs. Robinson,) New York; Henderson's Biblical Researches in Russia; Winer, Jahrbücher der Literatur, vol. xvii; Foreign Quarterly Review, vol. vii; Schaffarik's Slavische Alterthümer, 2 vols.; Dobroffsky's Institutiones Linguæ Slavicæ; Dobroffsky's Slavonka.

tongue and one speech, and in subsequent and different periods, pressed and crowded out in the struggle for life, or impelled by a desire for conquest, they have migrated and spread westward and northward. Thus have been separated the Indian race, the Areitan, Median, and Sarmatian branches, the Afghans, Persians, and Armenians; the Thracian stock, with its Greek and Latin branches, the Celto-Germanic, or Teutonic, (of Germanic and Celtic,) and Slavic, with Slavic and Lithuanian branches.

Such is the position of the Slavic races, according to the philological classification. When we endeavor to trace them historically we find it a more difficult task. Modern writers who treat of the subject may be divided into two classes, of which the one regard the Slavi as a new people in Europe, entering only in the fourth or fifth century-a mixed race of Huns, Avares, and other Asiatic tribes. The other class regard them as an ancient European race, the date of whose settlement in Europe is lost in the mists of antiquity. Murray, in his "History of European Languages," says that the Slavi probably came into Europe seven or eight centuries before the Christian era. The venerable Abbot Dobroffsky, the learned author of "Institutiones Lingua Slavica," says that the people from whom the present great Slavic nations sprang must have separated from the other tribes at least two thousand years before Christ and withdrawn toward the North. Although this great author subsequently expressed a somewhat different view, being influenced by a statement of Tacitus concerning the Venedi, yet Schaffarik, in his "Slavische Alterthümer," has brought forward a mass of testimony in support of the previous view. Ptolemy the geographer, who wrote 175-182 A.D., locates the Welts by the shores of the Baltic Sea, and Schaffarik argues that these Welts were Slavi. The first Slavic historian is the Russian monk Nestor, who wrote about the middle of the eleventh century. He had evidently investigated with considerable care the traditions of his people. He says nothing about the first appearance of the Slavi in Europe taking place so late as the fifth century. We can hardly conceive it possible that in the space of five hundred years all recollection and tradition of so remarkable an event should have been entirely effaced. He mentions the tradition which relates that the Apostles Paul

and Andrew preached to the Slavi in Illyricum and Russia; and Schaffarik justly remarks upon it that, although the tradition is not supported by reliable evidence, its being cited by Nestor shows that at least he regarded the Slavi as among the ancient inhabitants of Europe.

The chief historic sources of information upon the Slavic nations are the Byzantine writers, such as Priscus Paniata, (471,) Procopius, (552,) Agathias, (559,) Menander, (594,) Mauricins, (602,) Theophylact Simokatta, (629,) Patriarch Nicephoros, (828,) Constantine Porphyrogenitus, (959,) and others. Those who give us the most detailed information, and upon whom such later writers as Peysonnel, Stritter, Schleicher, Schloezer, Gibbon, and others, have principally relied for their particulars, are Procopius and Jornandes. Procopius was the private secretary of the great Belisarius, and accompanied him in his memorable campaigns in Persia, Africa, and Italy. He died in the year 565. He received from the Emperor Justinian the title of *Illustris* and the position of senator. A short time before his death he was made Prefect of Constantinople. He has left a history in eight books of the wars of his times. In his account of the wars with the Goths he gives much information concerning the Slavi under their various names. Jornandes, or Jordanes, was a Gothic historian, the secretary of one of the kings of the Alani, who inhabited Mœsia. He wrote also about the middle of the sixth century. From him we have a book called "De Getarum, sive Gothorum origine et rebus gestis," and another one with the title "De Regnorum ac Temporum Successione." He is said to have become afterward Bishop of Ravenna. Now this Procopius and Jornandes, as well as Abbot John of Beclair and other Byzantine writers, make no allusion whatever to the origin of this people, or how long they had occupied the territories over which they found them so widely spread. This silence is a strong argument that they were then regarded as among the original inhabitants. There is also no small amount of positive evidence concerning the Slavi scattered among these authors, although disguised under different names, many of which may be satisfactorily established as identical with the Slavi. Jornandes speaks of the wonderful numbers of the Slavi in the lands beyond the Carpathian Mountains, and Procopius says the same of the

countries on the Black Sea. It is also argued that the character of the ancient Slavi was peaceful and agricultural, which would render it improbable that in the short space of say two hundred years—from the time when it is alleged that they came in to the time when they are spoken of as so numerous—they should have spread out so widely and settled down so soon into a quiet and peaceable life. An argument is also drawn from the mingling of Slavic words in the Gothic language. In the Gothic Bible of Ulfilas, completed before the year 350, we find Slavic words. The great similarity between the Slavic and Gothic languages, it is argued, proves that before the alleged period of immigration (fifth century) the Slavi and the Goths were neighbors.

The most plausible explanation which we can give of the conflicting testimony as to the date of the arrival of the Slavi in Europe seems to be, that in the prehistoric period one branch at least of the Slavic family had found its way from the original seat of the Indo-European race, wherever that may have been, into Europe, and may therefore be considered as among the original settlers of Europe.

At the date of our earliest records of them they are found occupying, either as rulers or subjects, a vast territory reaching from the Adriatic to the Polar Sea, from Kamtchatka to the Baltic. The subsequent incursions into Europe, which commenced about the fifth century, were made up of mixed races, but with a very large Slavic element of those who had either gone back again from their European home, or had remained in those regions around the Caspian Sea and the rivers Don and Volga at the time of the original migration, whose date is lost in antiquity. It seems probable, also, that in the first breaking up of the dense masses of population crowded into the original territory of the Indo-European race the Slavi made their first move toward the shores of the Caspian Sea, and thence at different periods worked across Russia, northward and southward. This would account for the Slavic traces which may be found at a very early period all the way from the Caspian Sea, by way of the Don and Volga, across to the Baltic, and down even to the Epirus and Peloponnesus.*

^{*} A small Bulgarian history, published fifteen or twenty years ago in the Bulgarian language for use in Bulgarian schools, begins the history of the Bulgarian

2. Names.—Having thus glanced at the origin and early home of the Slavi, let us endeavor to trace some of the names by which they were called.

It is an interesting fact that nations generally have two or more names. They have first a name of their own, a name by which they designate those of their own tribe and kindred; they have then a name or names by which others call them. The first are generally complimentary in their signification, expressing some attribute flattering to national vanity, or else derived from that of some renowned leader. The second class of names are not unfrequently expressive of reproach or contempt. In the progress of civilization, and with the increase of the courtesies and amenities of friendly intercourse, these opprobrious names generally disappear, all parties acknowledging the right of nations as well as individuals to decide as to their own name. The Turk calls himself an Osmanli; the Hungarian calls himself a Magyar. The German calls his Chechian neighbor a Bohemian, (by which name the Frenchman designates the Gypsy,) while the Chech retorts by calling his German neighbor a Schwab. Had we no record of a nation save the names by which its neighbors have called it we should frequently be at a loss to follow them. Precisely this difficulty occurs in tracing the history of the Slavic races. They have left us but little testimony as to what term they used among themselves in designating their own people. Consequently in modern times there have arisen a number of claimants to the proprietorship of the original name. Of these the Servians have been the most persistent in arguing that the original common name was Servi, Serbi, Sr'bi, Sr'pi, Servani, etc. There is no doubt that this name was once very widely used, and that at quite an early period. Pliny * says, "Beyond the Cimmerian Straits dwell the Meetians, Vali, Serbi, Arrechi, Zinghi, and Psesii." Ptolemy + says, "Between the Ceraunian Mountains and the Rhat live the Vali, Servi," § etc. Procopius

people with the Deluge. A later writer, Rakofsky, in his "Bulgarska Starina," (Bulgarian Antiquities,) p. 205, says that the early Bulgarians, who were the original stock of the Indo-European family, occupied the mountainous regions of India and thus escaped the deluge, which the learned now all say was only partial.

^{*} Plin., Nat. Hist., lib. vi, cap. 7.

[†] Ptol., Geog., lib. v, cap. 9.

t The Volga.

[§] Σίρβοι and Σέρβοι.

Procop., Bel. Goth., lib. iii, cap. 14, p. 488.

says, "The Slavi and the Antæ had formerly but one name, and were originally called Spori, $(\Sigma\pi\delta\rho\sigma\iota)$, I suppose because they lived scattered $(\sigma\pi\omega\rho\delta\delta\eta\nu)$ in their villages." His contemporary, Jornandes, calls them Venedi.* Now this name Spori is neither Slavic nor Greek, and Procopius's etymological explanation is not at all satisfactory; and, as the name is nowhere found in use, Schaffarik argues that it must have been a mistake of Procopius, who was perfectly ignorant of the Slavic language, and that the word which he may have heard was Sr'pi or Sorpi, and his fanciful etymology led him astray.†

That the Byzantine writers were very poor etymologists there is abundant proof. Constantine Porphyrogenitus, for example, derives the name of the river Buna (which is from old Slavic, bun, line) from Latin, bonus. Anna Comnena gives the name of the city Shumla (Slavic, Shumen, from shum, a forest) as being from Simeon. Tzari-brod (the royal ford) is given by another writer as from Tsar and brada, beard, (King's beard.) Such etymology can only be compared with the fanciful derivations of a late Bulgarian writer, who even finds the Turkish word dervish to be derived from Bulgarian dervo, a tree, and the same as druid; or of the Polish writer in a Russian Review, who shows the name Nebuchadnezzar (Nevuchodonozar) to be pure Slavic, Ne-bogu-ugoden-tzar, (the tzar who is displeasing to God.) In like manner no dependence, we think, is to be placed upon the so commonly accepted derivation of the name Servian from Latin servus, a servant. Its similarity to that is only a coincidence without any etymological reason.

Hormayer, the Bavarian geographer, ‡ says, "The land of the Zeruani (Servani) is so large that, as they themselves affirm, all the Slavic peoples have come from it."

So also the name Croatian was very widely used. Constantine Porphyrogenitus § speaks of the two great branches of White and Black Chrovats. Stritter | mentions the race of Servians, called also Chrovati, and again "the race of Chrovati, whom some also call Servi." In the same way we find the general name Slavi, Leh, (Pole,) Chech, (Bohemian,) Wendi, Venedi,

^{*} Jornandes, De Gothorum origine, cap. 5.

⁺ Schaffarik, Slavische Alterthumer, vol. i, p. 62.

[‡] Hormayer, Archiv., 1827, No. 29. § Const., Porph. de Adminis. Imp., cap. 9.

[|] Stritter, vol. ii, pp. 165, 400.

and Serbi, as well as other names, given to Slavic tribes spread over a wide extent of territory. Of all these names Schaffarik prefers the name of Venedi, or Wends, as being the most ancient term by which the largest number of Slavic population was designated, and suggests that possibly that might have been the name used by others with reference to them; while at home they called themselves by the name Serbi or Sr'pi, or some other special name.

The first distinct mention of them, made under the name Slavi, Sklavini, Sthlavini, Slavini, is by the Byzantine writers, and it is applied by them generally. The name Venedi, Antæ, and Slavi are applied by them to the same people. Whether the name Wends is derived or not from the German wandern from their migrating, as claimed by some German writers, appears very doubtful. The name Antes was probably applied by the Goths to their Slavic neighbors. Jornandes calls the Goths Getæ, because he found them in the country of the Getæ. So also Mauricius calls the Magyars Turks. the same way we find the Slavi called by the Byzantine writers Avares, Sarmatians, Scythians, etc. Although the best authorities deny that these were Slavi, yet it is undeniable that all three of these names have been applied to Slavic people by historic writers. Tacitus* says in his Germania, "I am in doubt whether I should count the Pencini, Venedi, and Finns with the Germans or with the Sarmatians; although the Pencini, called by some the Bastarni, resemble in language, customs, location, and dwellings the Germans." Tacitus thought the Venedi were Germans because they built houses, were swift of foot, and used shields, and in this they were distinguished from the nomadic Sarmatians.+

In Scandinavian songs and fables brought to Iceland by Norwegian wanderers, and which reach back to the fourth century, the Slavi are found mentioned as Wanes in connection with the northern tribes, Jotuns, Tchudes, Alauni, etc. The Danes also called them Wendi; and it is said that the Celts, also, called their Slavic neighbors Wends. Many writers have mistaken the Veneti for Celts. Polybius says they dressed like Celts.

^{*} Tacit., Germania, cap. xlvi: Pencinorum Venedorumque et Fennorum nationes .

Germanis au Sarmatis adscribam, dubito.

† Schaf., Se. Alter., vol. i, p. 73.

When we come to examine the origin of the name Slavi we find but little help from history. Herodotus describes the Scythians under the general name of Scoloti, by which name he says they called themselves, and he divides them into royal, nomadic, and agricultural Scythians.* They were called by the Persians Sacæ, and some have tried to derive therefrom the name Saxon. In the Shahname, according to Von Hammer, there is frequent mention made of a Malak-al-Sakleb, King of the Saklab, or Sakalib. Strabo also mentions the Saklab. Now it has been suggested by some that we have in this name the beginning of the name Sklavi, Sklavini, etc. It may be a mere coincidence, but it is still worthy of note as suggestive of the reasons for the insertion of the k by the Greek writers.

The word Slava signifies glory, and national vanity has strongly urged that as the origin of the name; but it seems highly improbable that the name of so widely spread and numerous a people should have that derivation. Besides, Nestor, the Slavic historian in 1050, uses the term Sloveni, a name which the Greek writers had up to that period never used. The question arises, "Where did Nestor get this name?" There is a Slavic tribe which at the present time call themselves Sloventzi. If we examine this term we will find a more probable explanation of the name, although the question is yet far from being settled beyond dispute.

Just as the Turk calls his Persian neighbors Ajem, that is, awkward, strange, and that name has become the special designation in the East for a Persian, Persia itself being called Ajemistan, the country of the awkward, inexperienced, or uncouth, so the Slavi called their neighbors, the Germans, 'Niémtsi," which is the plural of Niemets from the adjective, niem, (dumb, deprived of speech,) that is, persons with whom they could not converse. Whoever did not know their tongue were to them mutes. So widely has this name been accepted, although a pure Slavic word, by other nations, that in Turkey and all through the East, among Turks, Arabs, and Jews, the word nemtche is the distinctive name for a German and the German language.

On the other hand, those who understood their language *Anthon, Class. Dict., art. Scythians. It has been conjectured by some that the agricultural Scythians were not real Scythians but Slavonians.

whose speech was similar to their own, we can very easily see how they might upon the same principle call such "Sloveni," from slavi, "speech," that is, those endowed with speech, knowing how to talk. The change of the vowel o into a, making Sloveni, Slaveni, is said to have been first made by the Russians and Servians in the seventeenth century.

It is remarked upon this point by Schaffarik that, while all the other Slavic nations relinquished their original national name and adopted specific names, such as Russians, Poles, Silesians, Chechs, Moravians, Sorabians, Servians, Morlachians, Chernogortzi, Bulgarians, etc., nay, when most of them, imitating foreigners, changed the general name Sloveni into Slaveni, only those two Slavic branches which touch each other upon the Danube, the Slovaks and the Sloventzi, have

retained in its purity their original national name.

It remains only to notice the connection between this name and the words slave and esclave. Many have erroneously supposed the names Slavi and Slavonian to be derived from the word slave and esclave, and the whole Slavic nation has thus been unjustly branded with the name of Slaves. We will find the reverse to be the true etymology, namely, that the words slave, esclave, esclavage, etc., are new words in European languages, and have come to possess their present sad and repulsive signification from the servitude to which many of the Slavi were reduced by the horrors of war, just as the name Helot among the ancient Greeks, from being the name of an inhabitant of Helos, became in time the distinctive name for a bondman. When the peaceful and agricultural Slavi had been subjugated, and many thousands of them led in chains as captives to grace the triumphal processions in the capitals of their conquerors, their name gradually became a synonym for servitude, and, introduced in modern European tongues, it still lives in the name of that outrage against humanity, the detestation of the civilized world. Strange it is that a name which in itself signifies, if not immediately derived from, glory itself, should be used in perpetuating the memory of a system which has ever proved a burning shame to the nations practicing it. Strange, too, that the name of so numerous and so peace-loving a people, a name derived from the word speech, that distinctive attribute of man, should, through the distortion of language and through "man's inhumanity to man," come to be applied to that system which treats man as a dumb brute!

A few words here in regard to the general character of these early Slavic races so far as may be gleaned from those who have written about them. According to Procopius, who was their enemy, they were neither malevolent nor revengeful, but sincere and generous. Mauricius testifies to their hospitable treatment of strangers. They were obliging and humane. Some writers charge them with shocking barbarities in war. Their wars were for the most part defensive against cruel invaders. Besides, it may be asked, Was there ever a war without its cruelties? They have also been reproached with cowardice—that they too often submitted to foreign rulers rather than keep up a long and doubtful war. Although they were polytheists, and the dualistic principle of a white God and black God, the respective authors of a good and an evil creation, held a prominent place in their religious belief, yet they reverenced one Supreme Creator, and they believed in a resurrection from the dead and in a future life. There appears to be no proof that they ever offered human sacrifices. Their government was a patriarchal one, with the principle of elective representation. A marked feature in their ancient tribes was the principle of equality. There was no slavery among them, at least none such as was known among other nations. From the highest noble to the humblest peasant, all were alike free. The custom of holding captives was introduced among them by the Germans, Greeks, and Wallachians. In old Slavic lands the captive was immediately released upon setting foot on Slavic soil. No one had any control further over his person. So far as we can learn from history, their treatment of prisoners in war compared favorably with that of the more civilized Greeks and Romans. Writers speak especially of the care shown among them for the aged, sick, and poor, and that no beggars or vagabonds were found in their lands. Although polygamy was practiced by the wealthier classes, yet the general treatment of the female sex was in advance of many of their neighbors.

Next to agriculture, and the raising of bees and cattle, the chase and trade were their favorite pursuits. That they could also fight is well attested, and when fully aroused they swept

FOURTH SERIES, VOL. XXIII .- 3

over the field often with an irresistible fury; but war was not with them a means of gain or a favorite employment, but a means of defense. If it be a repreach that they were barbarians and knew not the art of writing, the same may be said of the Teutons and of the Celts.

Max Müller aptly remarks,* "It is lost labor to attempt to extract any thing positive from the statements of the Greeks and Romans about the race and language of their barbarian neighbors." The Romans had themselves been called barbarians, and they soon learned to apply the same name to all other nations, except, of course, to their masters, the Greeks. Barbarian is one of those lazy expressions which seem to say every thing but in reality say nothing, and it was often applied as recklessly as the word heretic in the Middle Ages.

3. Language.—A race scattered over so wide an extent of country, attended by such varied fortune, sometimes the masters and sometimes the vassals, destitute of literature, could not be expected to preserve a close uniformity of language. † As we have had difficulty in determining to which of the Slavic tribes to assign the precedence of antiquity, as being the original stock from which the others have sprung, so we naturally find the same difficulty in determining which of the many dialects was the mother tongue or had the closest affinity with it. The earliest historians represent them as already divided into different tribes speaking different dialects. What the original tongue was can only be approximated by a careful comparison of the different dialects. There is evidence, however, that one branch at least of the Slavic tongue was pretty highly developed. The language used in the translation of the Scriptures made in the ninth century by the missionary Cyril and his coadjutors, be rs the stamp of uncommon perfection in its forms and in its copiousness of expression. ‡ A long pre-

^{*} Lectures, (First Series,) p. 126.

[†] Eginhard, secretary and historian of Charlemagne, (839,) calls the Slavic nations whom his hero subjugated Veletabæ, Sorabæ, Obotrites, and Bohemians, and mentions that they did not speak the same but a similar language.

[‡] It is now generally admitted that only the four Gospels, and probably the Psalms, were translated by Cyril and Methodius. The other portions were the work of Clement, Nahum, Savva, and Angelar, pupils and assistants of Cyril and Methodius, who returned from Moravia to Bulgaria in 886, and continued their literary labors.

paratory interval was of necessity required for a language in the absence of literature to reach the degree of development shown in that admirable version of the New Testament. Its idiom is that of the southern or eastern branch of the Slavic people, and is called the Ecclesiastical or Church Slavonic; and although Slavic writers have been much divided upon it, yet the opinion is pretty generally admitted that it is properly called the old Bulgarian. Schloezer says of it that of all modern languages the old Slavic is one of the most fully developed. Its model was the Greek, in those days the most highly cultivated in the world. No idiom was more capable of adopting the beauties of the Greek.

Whether the Slavonians before the ninth century had any written language or not we cannot definitely say; but it is quite probable that they did to a limited extent make use of the alphabets of some of the surrounding people. It is not impossible that they may have made considerable use of the Runic characters of the Goths. Some Russian writers have asserted that the Runic was the original Slavic alphabet, but that opinion has but few adherents. The testimony of King Michael in the Pannonian Biographies is adduced to prove that before the time of Cyril they had no books, and no writing except some kind of marks or rude characters used in their houses and in their business calculations. Much doubt and obscurity still rests' over the literary history of the Slavonian people before their conversion to Christianity. Old Slavic literature exists in two entirely distinct alphabets, the one called Cyrilitic,* from Cyril, and the other called the Glagolitic, a name derived from glagol, the fourth letter of the Slavic alphabet, and equivalent to the Greek gamma. Much discussion has arisen as to the respective origin of these alphabets. Without going into the argument, we will only remark that the prevailing popular opinion, and until recently the almost exclusive one, that Cyril was the inventor of the alphabet which bears his name, and the one at present in use among all eastern Slavonians, can be shown, we think, to be not well founded. It was the happy improvement by his ardent disciple Clement, Archbishop of Bulgaria, upon Cyril's alphabet, which was really the Glagolitic

^{*} For a fair specimen of modern Ecclesiastical Cyrilitic type see Slavic New Testament, electrotyped in New York by the American Bible Society, 1867.

as now called, and which now exists only in fragmentary remains of the Holy Scriptures and liturgical books, found chiefly in Pannonia and Moravia, where the noble missionary and his brother, Methodius, remained the longest engaged in their pious labors.*

Our limits will not permit us even to enter the inviting field before us and trace out the changes, affinities, and relations of the prominent dialects of the Slavonian tongue, as well as examine the peculiarities and excellences of that majestic old language, the Church Slavonic or old Bulgarian, whose solemn and dignified tones still excite in the minds of millions religious associations. Suffice it to say that the various dialects of the Slavonian tongue present less dissimilarity than that found among the various branches of the Latin family, and all show, to a greater or less degree, in their flexibility of structure and power of combination, a capability of development and high cultivation inferior to none of the modern languages of Europe.

4. Present Slavic nations.—The Slavic family of nations has been divided by Schaffarik into two great branches, called by him the North-western and South-eastern branches. It will be perhaps more practical and intelligible for us to call them simply the Eastern and Western. The limits and object of the present article admit only of our naming the various members of these two great branches.

In the Western branch are found the Bohemians, more properly called Chechs; the Moravians,† neighbors and nearly allied to the Chechs; the Slovaks of Austria and Hungary, and the Sorabian and Wendish population, scattered in Lusatia and in the Duchy of Brandenburg. Of this branch the Bohemians and the Poles are the most advanced in national spirit and in the cultivation of their language. Under the tightening grasp of Russia's iron hand there is great probability of the Polish language becoming extinct, or merging into the kindred dialect of the Russian conquerors. In Bohemia, however, no enactments can ever Germanize the Chechs, who, in spite of many

^{*} For Glagolitic alphabet see Henderson's Biblical Researches in Russia, or Dobroffsky's Inst. Ling. Slav. For popular opinion of origin of the same, see American Cyclopedia, article Glagolitic. For opinion alluded to above, see Schaffarik's "Ueber den Ursprung und die Heimath des Glagolitismus." Prague.

[†] The interesting part taken by Moraviaus in the early history of Methodism is ably shown in Stevens's History of Methodism, vol. i, chap. 5.

civil obstacles, have succeeded in cultivating their language to a remarkable degree. Professor Jungman in his Bohemian Bibliography fills some five hundred octavo pages with the titles of books published in that language. It is especially distinguished among the other Slavic dialects for its rich scientific terminology.

In the Eastern branch we find the great Russian nation, which is so rapidly advancing in civilization and national strength that it is a strong competitor for the championship of Europe. After them are the Servians, the Bulgarians, the Bosnians, the Montenegrins, the Slavonians, the Dalmatians, the Croatians, and the Sloventzi, called also Wends in the Austrian province of Carniola. The whole number of the population comprised in these two branches, and speaking the different idioms here represented, is probably over ninety millions.

5. The Bulgarians.—Passing by, for the present, all the interesting facts connected with the religious and literary history of these various nations, we would call the attention of the reader only to the Bulgarian branch, inasmuch as their claims to membership in the Slavic family have been strongly denied, and there is perhaps more lack of information about them, among literary people generally, than about any other of the above mentioned nations.

Whoever is curious to know who the Bulgarians are, and takes the trouble to examine the "Conversazions Lexikon," cyclopedias, histories, books of travel, etc., will find that in a portion of European Turkey there exists a people who, though speaking a sadly corrupted Slavic dialect, yet are of Tartar Thus the unfortunate Bulgarians have been, until a comparatively recent period, deprived to a great degree of the sympathy of their Slavic brethren on account of their supposed non-Slavic descent, and of that of the enlightened European nations on account of their being regarded as an insignificant remnant of a Tartar tribe. But we may remark that if historians and travelers make mistakes in one thing may they not also in another? As to the corrupted state of the modern Bulgarian language, there is positively not the slightest Tartar element in it. It is, in comparison with the languages of Europe, rude and undeveloped, a natural result of its scantiness of literature; but they are much mistaken who represent it as a harsh jargon of Turkish, Tartar, Greek, Wallachian, and Slavic. Nor

is it true, as asserted by some writers, that the modern Bulgarian dialect has made the widest departure of any from the old Slavic tongue. While many of the grammatical inflexions* have ceased to appear, yet the radical words remain substantially the same as in the days of Cyril and Methodius, and we will hazard the statement that if the most ancient copy of the Gospel before the Russian recension were read in the presence of Bulgarians and Russians it would be no less intelligible to the former than to the latter. Upon this point I only need add that the late version of the New Testament is believed to be perfectly intelligible to the whole Bulgarian people, and yet it does not contain a dozen foreign words aside from proper names. Whatever admixture of Turkish, Greek, and we may also say European words, there may be heard in the freedom of the colloquial Bulgarian language, yet that this is no indication of a non-Slavic origin is shown from the fact that the less mixed the population is in any district, as in the mountain villages, the purer is the Slavic character of the language there spoken by the common people.+

Furthermore, great mistakes have been made by the best of authors in regard to the present number of the Bulgarians. To go no farther back, Schaffarik, the very highest authority upon Slavic ethnography, in 1826 gave the Bulgarians as numbering only about six hundred thousand, and they principally in the Sophia Vilayet. In 1842, however, he gave them credit for three millions. In 1848, M. Bonét, author of "La Turquie d'Europe," puts them down at four millions five hundred thousand. Ubicini gives them but four millions, while later writers estimate them at six millions, which is probably pretty nearly correct. When such mistakes have been made as to the lan-

^{*} The principal of these changes are the disuse of the infinitive mood, (as in modern Greek,) the present participles, the dual number, and the case endings, and the introduction of a definite article, which follows the substantive or qualifying adjective. No other Slavic dialect uses a definite article, and this ungraceful appendage, as it was called, was a few years ago the object of much ridicule from Slavic writers. Two or three Bulgarian writers were weak enough to try to write without it, and published some books in which the article was not used, but the success of this unnatural experiment did not justify them in continuing it.

[†] See "Revue des Deux Mondes," July, 1868, where a lady writer, Dora D'Istria, in an article on the Bulgarians, written evidently under Greek influences, attributes the refusal of the Bulgarians to fuse with the Servians to the fact that they have not forgotten their Finnish origin.

guage and numbers of the Bulgarian people, it can hardly be called presumption to call in question their statements as to their Tartar origin.

In examining this vexed question we will do well to remember that *race* and *name* are not always identical; and if it should be proven that the people who gave their name to the country now called Bulgaria were not Slavonians, it would still remain to be proven that the inhabitants of the present day are actually their descendants.

It is admitted that the country of Mæsia took the name of Bulgaria, and the people and language that of Bulgarian, from the conquering army of Bulgarians, who under the leadership of Asparuch, the third son of Kubrat, about the year 671 made their appearance by way of the Debrudia, (the delta of the Danube,) and in a very short time obtained possession of the whole of the Balkan peninsula.* The question remains, Who were those Bulgarians? The general testimony of history points to the regions between the Don and the Volga as their home, and popular tradition, supported by Malte Brun and other geographers, finds in the name Volga the origin of the name Bulgarian, (Βοῦλγαροι.) There are many objections to this etymology. The name, if from Volga, should properly have been Volzhi; it is said too that the river was not called by them Volga, but Atel, Etel, or Athil, and the question arises, May not the river subsequently have received its name from that of the people? Genesius ‡ and Leo Diaconos § both say that the Bulgarians were so called from the name of a leader, Vulger. Desguigne, in his History of the Huns and Tartars, says that Gomer, the seventh son of Japhet, settled by the river Volga and had two sons, named Bulgar and Bathas, each of whom builded a city and founded a nation. Nicephor | says, "Beyond the Danube toward the north is an extended country, and a large river running through it, called by the inhabitants Volga, from which the Bulgarians, originally Scythians, take their name."

^{*} Hilferding's Geschichte der Serben und Bulgaren, p. 16.

[†] Gibbon appears to be in error in saying that the Bulgarians called it Volga, but that the Tartar tribes called it Etel, Etil, or Athil Hist., vol. iv, p. 196.

[‡] Genesius, Ed. Bonn., p. 85.

[§] Litalo Diaconos, lib. vi, sec. 8.

Nicephor, Greg., c. ii, sec. 2.

However the case may be, we find as early as six hundred years before Christ, according to Armenian writers, that a tribe of Bulgarians occupied a portion of Armenia north of the Araxes. We find also that those who remained in the regions of the Volga founded an extensive kingdom called Great Bulgaria, whose capital, Bulgari, is still mentioned as late as 1396 as standing in the gubernatory of Kazan in Russia. These Bulgarians are frequently mentioned by Russian and Oriental writers. In the tenth century they had filled up the country from the mouth of the Volga toward the interior of Russia. Through trade with Moslem neighbors many had embraced Mohammedanism, and, fusing with their co-religionists, lost their distinctive character. They had frequent wars with the Russians, and were finally subjugated by Batou Khan, grandson, it is said, of Genghis Khan, about 1235. In 1490 they fell into the hands of the Russians.

Ducange, as quoted by Peysonnel,* makes them come from Scandinavia. Peysonnel himself regards them as Slavonians come in from Sarmatia, and he quotes Cromerus's "De Rebus Polonorum" as giving the same opinion. Schaffarik thinks they were of a Uralo-Finnish race. Gibbon says they were a Finnish race. Hilferding + says they were a branch of the great Tartar steppe tribes, apparently the most nearly related to the Avares and Chazars. Thunmann and Engel call them Tartars. Venelin and Savelief call them Slavonians. One of the best educated Bulgarian scholars of the present day, Mr. Gabriel Krestovitch, member of the Supreme Council of Justice in Constantinople, has now in press a very critical and learned history of the Bulgarian people in the Bulgarian language. He argues that the Bulgarians were Huns, and that the Huns were Slavonians. We regret that our limits will not permit us to give a summary of his interesting argument.

Without presuming to speak with any degree of confidence upon so obscure a subject, where historical authorities are so much at variance, we are inclined to the opinion that, whatever may be the case of their identity with the Huns, the Bulgarians who came into the Balkan peninsula and so easily

^{*} Peysonnel, Dissertation sur l'Origine de la Langue Sclavone, p. 28.

[†] Geschichte der Serben und Bulgaren, p. 15.

took possession, giving their name to the new kingdom, were themselves a branch, though perhaps distant, of the Slavic family.

Should that view, however, be successfully contested it would not still, we think, invalidate the Slavic character of the present Bulgarian people, inasmuch as this new element, if foreign it was, which came in with Asparuch and awakened into new life and activity the numerous Slavic population of Mesia and Thrace, and consolidated them into a kingdom under the name of Bulgaria, was numerically too feeble, in comparison with the overwhelming numbers of the pure Slavic element, to exert any marked physiological influence upon the whole race. that if Russia be regarded as a Slavic nation in spite of the Scandinavian and Finnish element in the early history of the Russian empire, then with much better reason can the Bulgarian people of the present day claim to be called a Slavic' people even if the foreign character of the Volga Bulgarians be admitted. The French are none the less as a Latin race, although they derive their name from the Franks, who were a German confederacy.

At the commencement of the Christian era we find these territories now occupied by the Bulgarians in the possession of the Romans. Beginning with the delta of the Danube, called the Dobrudja, we find that district called the province of Scythia. Its capital town was Tomi, near Kustendje, on the Black Sea, from which there is now a railway intersecting the Danube at Tchernavoda. This Tomi was the place to which was banished Ovid, the last of that brilliant constellation of poets who brightened the Augustinian age, and the real cause of whose exile remains still a literary problem. There he wrote his mournful lays, the Tristia. It is said that he learned the language of the barbarians there, and even composed in it a poem, which he read before an assembly of delighted auditors. Could that poem be now found it would be a philological treasure, and doubtless shed some light upon the subject of our present investigations.

The province of Mæsia Inferior extended from the Dobrudja to the river Isker, and its capital was Marcianopolis, afterward, in Bulgarian times, Preslav, now a ruined town, called by the Turks Eski Stamboul, (old Stamboul,) not far from Shumla.

The Hæmus district extended from Adrianople to Burgas on the Black Sea. Thracia had its capital, Philippopolis.

About the year 376 occurred the passage of the West Goths across the Danube, impelled, it is said, by fear of the Huns, who were pressing upon them. Having obtained an amicable permission from the Emperor Valens to take refuge in the Roman Empire, they were incensed at the treatment received from the Romans, and advanced and took forcible possession of Marcianopolis. From this event historians date the beginning of the destruction of the mighty Roman Empire. came the invasion of the Huns under the leadership of Attila, "the scourge of God," bearing the sword of Mars, who swept like a fearful tornado over the country from the Danube to the Adriatic. After the death of this mighty warrior in 453 the Huns almost disappear from history. In 475 the Ostrogoths came in and ravaged the country, and in the year 509 we find mention made of a wall built by the Emperor Anastas from Silivria, on the Sea of Marmora, to the Black Sea, about sixty miles long, to keep out the Bulgarians and the Scythians.

After the middle of the fifth century for some time we lose trace of the Slavic population of these lands, but after awhile we see a Slavonian upon the throne of the Cæsars in the person of the great Justinian, who was born of peasant parents in the village of Vedriana, near the present town of Kustendil, in the district of Sophia. His name is the Latinized form of his Slavic name, Upravada, and he always betrayed by his foreign accent his barbarian origin. His great general, Belisarius, to whose genius he owed much of the luster of his reign, was of similar origin, his Slavic name being Velitzar, (the great king.) The cavalry of Belisarius in his Italian campaign consisted of Huns, Slavi, and Antæ. Two of his chief officers were Dobrogost and Vsegord, both pure Slavic names. The general in command upon the borders of the Danube was likewise a barbarian, named Chivilibud, and it is quite probable that there was a constant flow of immigration of Slavonians coming in from the other side of the Danube, filling up the country, and replenishing the population wasted by so many destructive wars.

We soon begin to see the inhabitants generally called Slaveni, Sklavini, Sklavini, Sklavini, etc. After 657 we find the whole of

the eastern provinces of the Roman Empire called Slavinia. Constantine Porphyrogenitus says that in the time of Constantine Copronymus the whole of Greece to its southern borders was Slavonized.* Fifteen different Slavonic tribes are mentioned by historic writers as spread from the Danube to the Peloponnesus, none of which came in later than the seventh century. These tribes were divided among themselves, and acknowledged no superior. In the year 679 Asparuch, the third son of Kubrat, from the kingdom of Bulgaria, came in with his conquering army and united these tribes into one kingdom bearing the name Bulgarian. Hilferding remarks upon this that as in Russia the coming in of the Waragians, so to the Danubian Slavonians the incursion of the Bulgarians was the beginning of a heroic period. The daring of a martial troop united itself with the hardiness and endurance of a numerous and industrious agricultural people.

That Asparuch's Bulgarians were not a vast multitude is inferred from the fact that they consisted of only a fifth part of the fighting men of the kingdom of Great Bulgaria. Kubrat died about 600, and his army was divided into five bands, of which two remained in the vicinity of their home, and three went abroad: one into Pannonia, one into Italy, and a third, that of Asparuch, to the mouths of the Danube, whence, after a short delay, it passed into Mæsia, as narrated above. Thus was laid the foundation of the Slaveno-Bulgarian kingdom, to which Asparuch contributed only a few thousand fighting men, his warlike spirit, and his Bulgarian name. Their language, if indeed there ever was any essential difference, was soon lost, and now no distinct traces of it remain.

During the following century we see the Bulgarian power consolidating, sometimes allied with, and often opposed to, the Greeks; and near the middle of the ninth century we see the dawn of Christianity breaking upon them in the conversion of King Boris, through the instrumentality of the two brothers, Constantine † (afterward Cyril) and Methodius, natives of

^{* &}quot; Ἐσθλαδωθή σάσα ή χώρα καὶ γέγονε δάρδαρος." Const. Por., De Themat. II, § 6, Geog. vet. Scriptores Græci mores. Oxon., 1763, t. ii, p. 98.

[†] He took the name of Cyril only forty days before his death, which occurred on February 14, 868.

Thessalonica,* to whom, in the providence of God, was permitted the distinguished honor of becoming the apostles of the Slavic people. It was to this Bulgarian branch of the Slavic people that the honor was given of taking the initiative in literature, and in the dissemination of Christianity among the Eastern Slavonians; and it was the old Bulgarian—whether the language of Kubrat and Asparuch matters but little, as it was the language of Boris and his court—which became the ecclesiastical or sacred language of all those Slavonians, whom Papal jealousy and priestly intrigue did not succeed in depriving of their God-given right of celebrating his praises in their own tongue.

AET. III.—THE LOGIC OF INFANT CHURCH-MEMBER-SHIP.

THE first question that meets us is whether or not children are entitled to membership in the Christian Church?

We claim that infant Church-membership is a principle common to all three of the Bible dispensations of religion. The patriarchal dispensation assumes a definite form in the Abrahamic covenant. God appeared to Abraham, and established the Church in his family. The covenant was substantially that Jehovah would be a God to Abraham and to his seed; that in his seed all nations should be blessed; that circumcision should be the sign of the covenant, and that this sign should be administered to the child on the eighth day after his birth. Here we see that the sign of God's covenant which pledged him to be a God to the house of Abraham, and which made them his people, was given to little children only eight days old. The covenant said expressly that it was made with Abraham's seed, that is, with his children as well as with himself, and it states at what age they shall be taken into the covenant, namely, at the age of eight days.

^o Whether Slavonians or not by birth has been a matter of much discussion. Diocles says that their father was a Roman patrician named Leo. They are claimed, however, as Slavonians, and the fact of Thessalonica being largely Slavonic at that time, as at the present day, and no mention being made of the brothers learning the Slavic language, gives considerable plausibility to the claim. Dobroffsky's Moravian Legend of Cyril and Methodius. Prague, 1826.

This covenant became the basis of the Mosaic dispensation. The Church in the house of Abraham became a nation under Moses, but the nation was a hierarchy, a Church-State, in which God became at once civil and ecclesiastical ruler. The children still entered into covenant with God at eight days old. In this respect there was no change; the principle of infant Church-membership was simply transferred from the patriarchal to the Mosaic dispensation.

In the fullness of time the Jewish dispensation gives place to the Christian; but the Church is still the same, that is, the Abrahamic Church. Paul argues this point most elaborately in the eleventh chapter of Romans, where he represents the Church under the figure of an olive-tree, from which the Jews have been broken off, and on to which the Gentile Christians have been grafted. The root and the trunk are still the same: the identity of the tree, that is, of the Church, is completely preserved. But the Apostle in the third chapter of Galatians goes still further. He takes particular care to demonstrate that the repeal of the Mosaic law does not touch the covenant with Abraham; that remains in all its original force. Hear He says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Here, then, is an express declaration by the Apostle, not only that the Abrahamic Church still remains, but that the Abrahamic covenant has not been repealed, and cannot be repealed, and that this covenant was to find its highest, its

prophetic fulfillment in Christ.

And as a part of the very substance of that covenant was infant Church-membership, and that covenant becomes the basis of Christianity, does it not bring with it our children into the Church? If the covenant of God with his Church is one in all ages, and if infants were admitted into the Church under the patriarchal and the Mosaic dispensations of that covenant, then, unless it is clearly forbidden under the Christian dispensation of the same covenant, the inference is irresistible that they must be admitted under the Christian dispensation.

Why not? The covenant is the same, and the dispensation freer and more extended. Shall we establish without divine warrant a narrower policy under a broader dispensation, and in the very act of conferring privileges upon all nations, take them away from a class that always possessed them? To the Apostles, as Jews living hitherto under the old covenant with Abraham, and asserting in their epistles, as we have seen, the continued validity of that covenant, nothing could have been more repugnant than the idea of excluding their children from Church-membership. Only a distinct prohibition could have reconciled them to it. And no one will pretend to show such a prohibition.

What is thus so plainly taught in the Scriptures would seem also to be demanded by the reason and nature of the case. If the Church is an institute for the training of the human race in holiness, and toward meetness for heaven, and if childhood is the seed season, the training period, of human life, the party to be trained ought to be in the institute for training, and that too as soon as the training can possibly begin. If we are brought into the world more for religion than any thing else, more for the next life than for the present, then surely the most impressible, docile, plastic period of existence ought to take its earliest and its latest tinge, its entire shape and direction, from the soul's immortal interest, and the child ought to be in the Church.

But this argument from the reason of the case proceeds further and grows bolder. Not only is it fitting that the child, being destined for spiritual training, should be brought into the Church, the place of training, but in our view, in the case of those born of Christian parents, the children actually come into the Church in the very fact of their birth. The scheme of Divine Providence thus treats all denials of infant Church-membership with contempt, and, by placing the newborn babe in vital union with Christian parents, acknowledges and secures its rights. This is the divine method: to do for the weak and helpless what the strong must do for themselves; to secure by a natural instinct, and by an essential relationship, such rights of Church-membership and such moral and spiritual influences as the infant can receive and the life of the Christian parents may evolve. The children are members of the family, whatever

may be its character or its spirit. Their spiritual life is contained in that of the family now just as a little while ago their physical life was in that of the mother—just as the life of the blossom is contained in that of the tree. And as the blossom does not become independent of the tree when it develops into a tiny apple, but continues its connection with the tree and derives its life from it until it reaches maturity, so it is with the infant the blossom of personal existence, which may ripen to all the glory and perfection of virtue or rot in the very process of growth. Its connection with the parent stock is indeed of a different sort, but it still grows on that stock just as really as the fruit on the tree. Although no visible ligature unites parent and child, they are joined by a thousand that are real though invisible, that are vibrant with a powerful life and ever wakeful with the most delicate sympathy. Say not that the child is unconscious of this union, and incapable of appreciating it. Does it not from the very first cry to tell of its pain or want, and in a little while come to know the faces of parents and nurse, and respond to their caresses with its smile? Does it not in a little while catch the spirit of discourse without needing to appreciate its reasoning? True, it understands nothing perfectly, and in this respect is not unlike its elders; and yet through the eye, the ear, the touch, by means of tone, look, gesture, it receives its ideas, consisting at first, it may be, of bright, unsteady spots, but growing ever more and more distinct and intelligible.

All these processes, whether intellectual, moral, or religious, just as certainly had their beginning as they must have had their finishing, and that beginning must be placed at the entrance of the child into the breathing world. The boy learns the alphabet, and afterward with its letters spells out the profoundest labors of science and philosophy; the tones, looks, frowns, smiles, sights, and scenes of the nursery are a still earlier alphabet, without which the succeeding stages of life's learning would be as unintelligible as books without a knowledge of letters. All this is even more strikingly true in the sphere of religion than anywhere else. When the hearts of parents are graciously transformed, and under habitual religious control, the young lives floating within theirs will imbibe their spirit.

and may be cast in a distinct Christian mold.

This view of the infant's relation to the Church seems also to be demanded by analogy. There are three forms of social life of divine appointment: namely, the Family, the State, the Church. We may be Freemasons, Odd-fellows, or members of a debating society, and our children may not be included in either of these associations, for the reason that they are purely voluntary, and not essential to human society. But with the divine forms of society the case is widely different. Taken aggregately, they embrace all our highest interests: and as our children by virtue of their birth are members both of the family and the State, though only embryo members, so by analogy they are members of the other divine society, the Their very birth makes them fellow-members with us of the family and fellow-citizens with us of the State; they are born into a common interest with us in both these divinely established societies, and so they must be in the third, the Church. The family seems to be a sort of intermediate divine society, occupying similar relations to the other two. It binds the children of Christian parents with all their temporal interests to the State on the one hand, and with all their spiritual and eternal interests to the Church on the other.

And thus the Church, through the parents as Christians, stands in as vital a relation to the child as the State does through the parents as citizens. As in the one case the child is brought into a real and vital political union with the State through the civil and political life of the parents, and thus becomes an incipient citizen, so in the other case he is brought into a genuine union with the spiritual commonwealth through their life in the Church. Whether this union of the child with the Church be formally expressed in baptism, will depend on the view which the parent may take of the whole question; and whether it be made a blessing, will depend on parental character and training. The main question, however, still remains untouched. It is plain enough that our children are rightfully brought into the Church. The promise is to us and our children; the covenant is with us and our seed. If those who are broken off from the good olive-tree had been placed there in infancy, those who are grafted in their stead may be infants. But the great question is as to the rationale—as to the true theory-of infant Church-membership. The ground has in general

been broadly taken that only regenerate persons can become members of the Church. Holding this view, Romanists and High Churchmen teach what is called baptismal regeneration. With them baptism regenerates adults as well as children, so that both come into the Church in the same state and under the same conditions. This theory we of course reject, both as unscriptural, and as ascribing a magical effect to priestly functions which must promote superstition in the ignorant and breed contempt among the enlightened. We do indeed hear in the Scriptures of the laver of regeneration, in allusion to Christian baptism; but the false meaning attempted to be drawn from this and other texts is neutralized when Peter assures us that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience.

And when we come to examine the cases of baptism so numerously furnished in the Acts of the Apostles, we find that, although regeneration was not a necessary requisite for Churchmembership, yet a mental change was always presupposed, and baptism became at once a symbol, partly of what had taken place, and partly of what might be expected to take place in the future. For example, on the day of Pentecost it was after they had been cut to the heart and had gladly received the word that they were baptized. It was after the opening of Lydia's heart that she was baptized. So far, indeed, is the New Testament from teaching that baptism regenerates the soul, that the very prince of the apostles tells the Corinthians that he is thankful that he had baptized only two or three of them, and boldly affirms that Christ sent him not to baptize, but to preach the Gospel. This would have been strange language in the mouth of a person holding the doctrine of baptismal regeneration. If Paul had believed baptism to be the only regeneration, he would have considered himself sent to baptize as his chief work.

In these instances of baptism and joining the Church we find, therefore, no trace of the saving efficacy of baptism. Now let us examine whether the rite of circumcision, of which baptism has taken the place, was regarded in Scripture times, and by inspired men, as producing regeneration or as being necessarily accompanied by it. While Romanists and Puseyites universally admit that baptism takes the place of circumcision,

FOURTH SERIES, VOL. XXIII.-4

yet nowhere in the Bible is renewal of heart made to depend on circumcision. On the contrary, the Apostle Paul declares that circumcision in the case of Abraham "was a seal of the righteousness of faith which he had before he was circumcised," and repeats the assertion several times, affirming that circumcision and uncircumcision are both nothing, but that a new creature is every thing. Circumcision, therefore, so far from being or producing the new birth, is nothing—nothing, that is, but a sign of the covenant, or a seal of the righteousness which the subject before possessed, or a type of the purity to which he was to aspire. Baptism and circumcision, then, are only signs of membership in the Church, and figures and images of the holiness to which the Church must aspire, but neither of them regenerates.

Another class, agreeing with us in claiming Church-membership for children, and in denying regeneration by baptism, would solve the difficulty by teaching that under the atonement all children are born regenerate; that they are at least born in a state equivalent to what is called regeneration in adults. This is the view taken in a little book written by the Rev. Mr. Mercein and printed after his death, and more recently and more elaborately defended by the Rev. Dr. Hibbard. This view, as a rule, is certainly in the very teeth of the teaching of the orthodox Church in all ages.

It takes away all significance from our Saviour's teachings respecting the new birth. We will not insist on the awkward logic of the phrase "born regenerate," or of the strange inconsistency of maintaining that a person is born again before he is born at all; that the new birth is older than the old birth; that the second birth is anterior to the first. Certainly when Christ chose his language for the purpose of expressing the doctrine of the new birth he did not mean it to be read, as it were, backward, and to express exactly the opposite of its natural and obvious import.

When he said, "Except a man be born again he cannot see the kingdom of God," he could only have meant to utter a universal truth in regard to mankind. He meant to say that man as man, that every man, is born into the world in such a state as to need another birth to make him right and acceptable to God. But if from the time the first human birth occurred all persons had been coming into the world already regenerate this would not have been true. Why say that every man must be born again on pain of exclusion from heaven, when it is impossible not to be born again?

But not to mention the manifest meaning of Christ's words, the assertion that infants are born regenerate, or in a condition equivalent to what is called regeneration in adults, assails the very foundation of the Christian doctrine of human depravity. We do not forget in this statement that the regeneration of infants is said to be the result of the atonement. The Church, however, by the doctrine of depravity, or original sin, does not mean that but for the atonement the infant would be predominantly sinful. We have heard of no such meaning. Her teaching is that notwithstanding the atonement, under the atonement, human nature is corrupt from its birth, has its nearest affinity to sin, and needs regeneration. That having been born in sin it needs another birth, and that the new birth is a new life brought in upon the old and overmastering it.

Nor can this new theory of con- or ante-genital regeneration escape the charge of destroying the doctrine of depravity by reminding us that regeneration, even in adults. does not entirely remove depravity, or by telling us that regeneration is not a sinless state either in infants or in grown-up This does not explain how the new birth should come before the first birth; but obviously it should lead us to inquire what the new birth means. The very least that can be meant by it is that its subject receives a new inner life by virtue of which he is more good than evil, more on the side of holiness than of sin, and therefore more likely to develop virtuously than viciously. We do not agree with the Calvinists, that a regenerate soul must infallibly remain so; that, although it must occasionally fall into sin, it can no more remain away from Christ than the magnetic needle from its polar direction. But allow that regeneration means nothing more than the predominance of good over evil in the soul - nothing more than that the good is in a favorable condition for obtaining the mastery-and even in that case the orthodox Churches and the history of the human race must insist on finding in facts patent to all men the clearest refutation of this doctrine of infant regeneration.

Why, if all men of all nations and ages have been born regenerate, born, that is, with good predominant in them, with good in a position in their souls favorable to success, why does not the good succeed in the issue of the strife? Why are not the bulk of mankind in Christian, not to speak of heathen, nations pious and virtuous instead of wicked? Why those fearful descriptions of human nature in the Bible, and espe-

cially in the Epistle to the Romans?

In regard to the corruption of heathen nations, it will not do to say that they know nothing of the atonement; for if under the atonement they come into the world with a nature more good than evil, that predominantly good nature ought to be able to maintain itself against the feebler evil still remaining. But even if the corruption of heathen nations were no difficulty, what shall be done with the case of Christian nations? Born regenerate, born with a nature predominantly good, and into the lap of Christian civilization, why are not the majority virtuous? why do all of them need, sadly need, to be converted again ?

It will be nothing to say that the bad life of the majority of the race comes from the bad example of preceding generations. For how, then, shall we account for the bad example? those who have set the bad example were born with a nature more good than evil, why did not the good prevail in them? This is a most marvelous thing. According to this view all men are born children of God, born with a renewed nature, and yet the immense majority have grown up children of the wicked one, requiring, like so many wild beasts, to be tamed and subjugated again; and, indeed, the great mass have persistently remained wicked to the end. Where is even a single small tribe on the face of the whole earth that has been good and upright in a majority of its members? No one will contend that any such tribe can be found. Good has been the exception, evil the rule. And even in the individual exceptional cases the good has been mixed up with evil, and has been obliged to maintain an earnest, and often dubious, conflict for existence. Evil, that is, has not only kept possession of the crowd, but has ever waged a portentous and dangerous warfare against the few who have succeeded in throwing off its dominion.

It appears to me, therefore, that this doctrine of congenital regeneration carries with it necessarily one of two false conclusions: First, if all men are born in a state equivalent to what is called regeneration in adults, then the actual depravity of human nature is a very slight evil, and not at all what the Church has always supposed it to be; or, second, if this be denied, and depravity be firmly held according to the doctrine of the Church, then regeneration is a work of but little consequence, leaving the great mass of its possessors throughout the world in a state of the grossest sinfulness. But the reality of natural depravity, wrapping human history in the pall of a fearful moral night, relieved only by spots of partial and gracious brightness, cannot be denied. The Church has always strongly asserted it, and made it the essential presupposition of her soteriology. It is not a slight evil, but the great evil—the evil of evils. It is equally impossible to deny the dignity and importance of the doctrine and experience of regeneration. is the condition of the children and saints of God-the state to which the Church is laboring to bring the lost world. And the theory which makes regeneration to antedate the natural birth in every human being is reduced to a myth by the true doctrine of sin on the one hand, and by the true view of regeneration on the other.

Regeneration by simple baptism and congenital regeneration, therefore, equally fail as theories to remove the difficulties which surround the question of infant Church-membership. The one is Papal, the other, in effect, Pelagian, and both must be rejected. The back-lying error is the same in both, namely, the assumption that only regenerate persons can be admitted into the Church. This is first assumed, and then both adults and infants must by some theory or process be supposed to be regenerated. The Baptist holds the same error. He too believes that only regenerate persons can unite with the Church, and, as he knows of no method of regenerating infants, he makes short work of it, and excludes them from Church-

membership.

Now in opposition to these theories we hold that regeneration is not a condition of admission into the Church of Christ. The Baptist has no right to exclude the infant on the ground that it cannot in its unconscious state be regenerated; and the High Churchman, and those who hold congenital regeneration, have no need to resort to ecclesiastical magic or to doubtful theories in order to have the infant regenerated. Both the infant and its parents may come in without regeneration. If we go back to Abraham, the Baptist will see the children sharing the covenant, and the High Churchman and others will not find that regeneration was required either to precede or accompany the initiatory act. And a candid examination of the New Testament will teach the same lesson.

One chief reason for all the difficulty on this question is the fact that most of the Churches, coming to hold that adults must be regenerated before entering the Church, and wishing to have a consistent theory, required the same thing of infants. All must come in on the same terms, or substantially in the same moral and spiritual state. The prime error was in making regeneration essential to adult Church-membership. That once required, then came the puzzle of the regeneration of children.

Our view is that all that can be required of an adult in order to his admission into the Church is that he be an honest seeker: in the language of the Church, that "he desire to flee the wrath to come and to be saved from his sins." Now if we examine the cases of admission to Church-fellowship as recorded in the Acts of the Apostles, we shall find that while some of the candidates were decided instances of saving faith, others were manifestly of a different sort; they were persons who were simply willing to accept Christianity as divine, as a fulfillment of the promises of the Old Testament, and who wanted to become real Christians. For example, in the eighth chapter of the Acts we find that Philip preached at Samaria, where the people had long been bewitched by the sorceries of Simon. And we are told in the twelfth verse that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized." Here a mere belief of Philip's statement is mentioned as preceding admission to the Church. The character of the "belief" is not hinted. Take again the case of the Ethiopian eunuch mentioned in the same chapter. The eunuch asked why he might not be baptized, that is, admitted into the Church. Pnilip's reply was, "If thou believest with all thine heart thou mayest." The eunuch's answer is noteworthy. It was, "I believe that

Jesus Christ is the Son of God." Would any clergyman of the present day who believes that regeneration must precede admission to the Church receive a person who could say no more than this? He only believed what all the young people in our Sabbath-schools believe. In the seventeenth chapter it is stated that Paul went into the synagogue of the Jews at Thessalonica and reasoned with them out of the Scriptures about Christ, and that some of them "believed." Is there any proofs? Were they more advanced in experience than seekers among us who accept the Christian system and are seeking to possess the inward Christian life?

Again, we read in the nineteenth chapter of twelve men with whom Paul met at Ephesus, who had been baptized unto John's baptism, who had not even heard of the Holy Ghost. Paul said to them, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus, When they heard that, they were baptized in the name of the Lord Jesus." It is evident that they submitted themselves with docility, as true seekers, to the guidance of Paul, but there is no proof either that they yet possessed a genuine Christian experience or that Paul demanded it of them. Finally, in the latter part of the last chapter of Acts we are informed that the chief Jews at Rome waited on Paul, and that "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening, and some believed the things which were spoken, and some believed not." The question among them was about accepting Paul's statements and scripture proofs respecting Christ as Messiah.

Now it seems quite clear from these citations that the apostles received and baptized persons without a definite Christian experience, who simply acknowledged themselves convinced that Jesus was the Messiah promised in the Old Testament, and who united with the Church to be further taught and led on to the new birth. All, therefore, that can be justly and scripturally demanded of an adult candidate for Churchmembership is that he accept the Gospel as true, and with a serious mind seek after spiritual renewal, or the new birth.

To go beyond this certainly is not warranted by apostolic

example.

This view removes the chief difficulty out of the way of infant Church-membership, and seems to us entirely to relieve the question. As the adult may enter the Church before regeneration, so may the infant. There is, therefore, no need for the sacerdotal magic of baptismal regeneration, nor for the invention of congenital regeneration. Parents and children may both enter before regeneration.

This, however, is a negative statement of the case. Both adult and infant may enter without regeneration, but how do they resemble each other on the positive side? What is their positive qualification for Church-membership? We answer, their common receptivity. Both are in the best possible condition to receive the lessons and the life of Christianity. The seeker of religion, laboring to renounce sin and waiting for the inward liberating word, has reduced sinful resistance to the minimum. He is eagerly, consciously, prayerfully receptive. And the infant, though all unconscious, is thoroughly and only receptive. The two differ in the mode of their receptivity, but not as to its substance. Both are as thoroughly receptive as is possible in their respective states.

Here then, as it seems to us, is a logically consistent theory of Church-membership which meets and refutes at once the Baptist, the High Church, and the modern Pelagian theories, and brings both infant and adult into the Church and into covenant with God on the same general platform. Neither is required to be regenerate before entering, and yet both are presented at the altar or at the font thoroughly receptive, ready for such holy lessons and influences as each is capable of receiving.

I am not conscious of having been drawn to these conclusions by my relations to the Methodist Episcopal Church, and yet, the conclusions being reached, I see that they are only a theory upon which Methodism has practiced from the beginning. The declaration of Methodism, persevered in for more than a hundred years, is, that "the only condition required of those who join us is a desire to flee the wrath to come and to be saved from their sins," and that this desire be evidenced by a certain course of life. The General Conference before the last attempted an innovation upon this original practice of the

Church. It puts the question to the candidate for admission into full membership, "Have you saving faith in our Lord Jesus Christ?" as though it meant to make an affirmative answer a condition of reception. But this it cannot mean without coming into conflict with the whole previous history of the Church, and indeed not without setting the Discipline of the Church against itself. Look at the fact that a probationer, socalled, in our Church enjoys all the means of grace just as a full member does. He can be baptized, which itself is admission into Christ's Church; he can come to the Lord's table, which is the sign of continued membership in the Church; he can attend the class-meetings and love-feasts, the peculiar privileges of Methodism, as well as the rest of the means of grace. Public admission into full membership is a formality, however solemn; the reception of the sacraments and sharing in the other means of grace are the realities of Church-membership. The probationer is, therefore, a real member of the Christian Church. and in order to be such nothing is demanded of him but an earnest receptivity, which is expected to lead on to the new birth.

The theory we have propounded is, therefore, the theory of Methodism. It admits to Church-membership both infants and adults, without demanding that either shall have been previously regenerated. It will not repel the receptive, seeking adult, but will receive him at once, and let him come to consciousness of divine life in the Church. It will not repel the receptive infant of the Christian household, but will receive it and let it grow up into Christ, and come to assured experience

among the sanctities of the house of God.

Having thus established what we venture to call a logically consistent theory of Church-membership, including both infants and adults, and shown that the practice of Methodism conforms to it, allow us to remark in conclusion that, as the family was constituted with a view to infant Church-membership, so infant Church-membership was meant for Christian nurture. This is its whole significance; without this it amounts to nothing but a list of names. The children of the Christian family are not merely to be trained *for* religion but *in* religion. Their depravity "does not stand, as the Pelagians do vainly talk, in the following of Adam," but is a dark and fearful reality in their nature, and yet, by means of their vital union with the Church

through the genuine Christian family, the process of renewal may begin almost with life; and the first aim of the Church ought to be to save all her own children. That is the ideal toward which we ought to work, and, in the growth of holiness and wisdom in the Church to which we must yet come. When it does come, the Church will double her numbers every few years out of her own bosom, and her power in the world will be well-nigh irresistible.*

ART. IV.—MOHAMMEDANISM IN WESTERN AFRICA.

George Sale has prefixed to the title-page of his able translation of the Koran the following motto from Saint Augustin: "Nulla falsa doctrina est, quae non aliquid veri permisceat." Recent discussions and investigations have brought the subject of Mohammedanism prominently before the reading public, and the writings of Weil, and Nöldeke, and Muir, and Sprenger, and Emanuel Deutsch have taught the world that "Mohammedanism is a thing of vitality, fraught with a thousand fruitful germs;" and have amply illustrated the principle enunciated by Saint Augustin, showing that there are elements both of truth and goodness in a system which has had so wide-spread an influence upon mankind, embracing within the scope of its operations more than one hundred millions of the human race; that the exhibition of gems of truth, even though "suspended in a gallery of counterfeits," has vast power over the human heart.

The object of the present paper is to inquire briefly into the condition and influence of Mohammedanism among the tribes of Western Africa. Whatever may be the intellectual inferiority of the negro tribes, (if, indeed, such inferiority exists.) it is certain that many of these tribes have received the religion of Islam without its being forced upon them by the overpowering arms of victorious invaders. The quiet development and organization of a religious community in the heart of Africa has shown that negroes, equally with other races, are susceptible of moral and spiritual impressions, and of all the sublime possibilities of religion. The history of the progress of Islam in

^{*} We insert the above article in cordial respect for the eminent character of the lamented writer, and not from any coincidence with its views.—ED.

this country would present the same instances of real and eager mental conflict, of minds in honest transition, of careful comparison and reflection, that have been found in other communities where new aspects of truth and fresh considerations have been brought before them. And we hold that it shows a stronger and more healthy intellectual tendency to be induced by the persuasion and reason of a man of moral nobleness and deep personal convictions to join with him in the introduction of beneficial changes, than to be compelled to follow the lead of an irresponsible character who forces us into measures by his superior physical might.

Different estimates are made of the beneficial effects wrought by Islam upon the moral and industrial condition of Western Africa. Some are disposed to ignore altogether any wholesome result, and regard the negro Moslems as possessing as a general thing only the external appendages of a system which they do not understand. But such a conclusion implies a very superficial acquaintance with the state of things among the people. Of course cases are found of individuals here and there. of blustering zeal and lofty pretensions-qualities which usually exist in inverse proportion to the amount of sound knowledge possessed-whose views, so far as they can be gathered. are no more than a mixture of imperfectly understood Mohammedanism and fetichism; but all careful and candid observers agree that the influence of Islam in Central and West Africa has been, upon the whole, of a most salutary character. As an eliminatory and subversive agency, it has displaced or unsettled nothing as good as itself. If it has introduced superstitions, it has expelled superstitions far more mischievous and degrading. And it is not wonderful if, in succeeding to a debasing heathenism, it has in many respects made compromises, so as occasionally to present a barren hybrid character. But what is surprising is that a religion quietly introduced from a foreign country, with so few of the outward agencies of civilization, should not in process of time have been altogether absorbed by the superstitions and manners of barbarous pagans. But not only has it not been absorbed, it has introduced large modifications in the views and practices even of those who have but a vague conception of its teachings.

Mungo Park, in his travels seventy years ago, every-where remarked the contrast between the pagan and Mohammedan

tribes of interior Africa. One very important improvement noticed by him was abstinence from intoxicating drinks. "The beverage of the pagan negroes," he says, "is beer and mead, of which they often drink to excess; the Mohammedan converts drink nothing but water." * Thus throughout Central Africa there has been established a vast total abstinence society; and such is the influence of this society that where there are Moslem inhabitants, even in pagan towns, it is a very rare thing to see a person intoxicated. They thus present an almost impenetrable barrier to the desolating flood of ardent spirits with which traders from Europe and America inundate the coast, and of which we have recently had so truthful and sadly suggestive an account from a missionary at Gaboon. +

Wherever the Moslem is found on this coast, whether Jalof. Foulah, or Mandingo, he looks upon himself as a separate and distinct being from his pagan neighbor, and immeasurably his superior in intellectual and moral respects. He regards himself as one to whom a revelation has been "sent down" from heaven. He holds constant intercourse with the "Lord of worlds," whose servant he is. In his behalf Omnipotence will ever interpose in times of danger. Hence he feels that he cannot indulge in the frivolities and vices which he considers as by no means incompatible with the character and professions of the Kafir or unbeliever. Nearly every day his Koran reminds him of his high privileges, as compared with others, in the fol-

lowing terms:

Verily those who believe not, among those who have received the Scriptures, and among the idolaters, shall be cast into the fire of hell, to remain therein forever. These are the worst of creatures. But they who believe and do good works, these are the best of creatures; their reward with their Lord shall be gardens of perpetual abode.

Whoso taketh God and his apostle and the believers for friends, they are the party of God, and they shall be victorious. §

But there are no caste distinctions among them. They do not look upon the privileges of Islam as confined by tribal barriers or limitations. On the contrary, the life of their religion is aggressiveness. They are constantly making proselytes. As early as the commencement of the present century the elastic

⁺ Mr. Walker, in "Miss. Herald," Feb. 1870 * Park's Travels, chap. ii. t Sura xevili. & Sura v.

and expansive character of their system was sufficiently marked to attract the notice of Mr. Park. "In the negro country," observes that celebrated traveler, "the Mohammedan religion has made, and continues to make, considerable progress." "The yearning of the native African," says Professor Crummel, "for a higher religion, is illustrated by the singular fact that Mohammedanism is rapidly and peaceably spreading all through the tribes of Western Africa, even to the Christian settlements of Liberia." * From Senegal to Lagos, over two thousand miles, there is scarcely an important town on the sea-board where there are not at least one mosque and active representatives of Islam, often side by side with the Christian teacher. And as soon as a pagan, however obscure or degraded, embraces the Moslem faith, he is at once admitted as an equal to their society. Slavery and the slave-trade are laudable institutions provided the slaves are Kafirs. The slave who embraces Islam is free. and no office is closed against him on account of servile blood.

The pagan village possessing a Mussulman teacher is always found to be in advance of its neighbors in all the elements of The people pay great deference to him. He instructs their children, and professes to be the medium between them and heaven, either for securing a supply of their necessities, or for warding off or removing calamities. It must be borne in mind that people in the state of barbarism in which the pagan tribes are usually found have no proper conceptions of humanity and its capacities. The man, therefore, who by unusual strength or cunning achieves something which no one had achieved before him, or of which they do not understand the process, is exalted into an extraordinary being, in close intimacy with the mysterious powers of nature. The Mohammedan, then, who enters a pagan village with his books and papers and rosaries, his frequent ablutions and regularly recurring times of prayers and prostrations, in which he appears to be conversing with some invisible being, soon acquires a controlling influence over the people. He secures their moral confidence and respect, and they bring to him all their difficulties for solution and all their grievances for redress.

To the African Mussulman, innocent of the intellectual and scientific progress of other portions of the world, the Koran is

^{* &}quot;Future of Africa," page 305.

all-sufficient for his moral, intellectual, social, and political needs. It contains his whole religion and a great deal besides. It is to him far more than it is to the Turk or Egyptian upon whom the light of European civilization has fallen. It is his code of laws and his creed, his homily and his liturgy. consults it for direction on every possible subject; and his pagan neighbor, seeing such veneration paid to the book, conceives even more exaggerated notions of its character. The latter looks upon it as a great medical repository, teaching the art of healing diseases, and as a wonderful storehouse of charms and divining power, protecting from dangers and foretelling future events. And though the prognostications of his Moslem prophet are often of the nature of vaticinia post eventum, vet his faith remains unshaken in the infallibility of "Alkorana." He, therefore, never fails to resort in times of extremity to the Mohammedan for direction, and pays him for charms against evil. These charms are nothing more than passages from the Koran written on slips of paper and inclosed in leather cases about two or three inches square-after the manner of the Jewish phylactery-and worn about the neck or wrist. The passages usually written are the last two chapters of the Koran, known as the "Chapters of Refuge," because they begin, "Say, I take refuge," etc. In cases of internal complaints one or both of these chapters are written on certain leaves, of which a strong decoction is made, and the water administered to the patient. We have seen these two chapters written inside a bowl at Alexandria for medicinal purposes.

The Moslems themselves wear constantly about their persons certain texts from the Koran called Ayát-el-hifz, verses of protection or preservation, which are supposed to keep away every species of misfortune. The following are in most common use: "God is the best protector, and he is the most merciful of those who show mercy." (Sura xii, 64.) "And God compasseth them behind. Verily it is a glorious Koran, written on a preserved tablet," (Sura lxxxv, 20.) Sometimes they have the following rhymed couplet:

Bismi illahi arrahman, arrahim Auzu billahi min es-Shaytan arrajim.*

In the name of God, the Merciful, the Compassionate, I take refuge in God from Satan, whom we hate.

This couplet is also employed whenever they are about to commence reading the Koran, as a protection against the suggestions of Satan, who is supposed to be ever on the alert to whisper erroneous and hurtful constructions to the devout reader.

The Koran is almost always in their hand. It seems to be their labor and their relaxation to pore over its pages. They love to read and recite it aloud for hours together. They seem to possess an enthusiastic appreciation of the rhythmical harmony in which it is written. But we cannot attribute its power over them altogether to the jingling sounds, word-plays, and refrains in which it abounds. These, it is true, please the ear and amuse the fancy, especially of the uncultivated. But there is something higher, of which these rhyming lines are the vehicle; something possessing a deeper power to rouse the imagination, mold the feelings, and generate action. Mr. Gibbon has characterized the Koran as a "tissue of incoherent rhapsodies." * But the author of the "Decline and Fall" was, as he himself acknowledges, ignorant of the Arabic language, and therefore incompetent to pronounce an authoritative judgment. Mr. Hallam, in a more appreciative vein, speaks of it as "a book confessedly written with much elegance and purity," containing "just and elevated notions of the divine nature and moral duties, the gold ore that pervades the dross." † The historian of the "Middle Ages," a most conscientious investigator, had probably read the book in the original-had been charmed with its sense as well as its sound. Only they who read it in the language of the Arabian author can form any thing like an accurate idea of its unapproachable place as a power among unevangelized communities for molding into the most exciting and the most expressive harmonies the feelings and imaginations. Says a recent able and learned critic:

The Koran suffers more than any other book we think of by a translation, however masterly. The grandeur of the Koran consists, its contents apart, in its diction. We cannot explain the peculiarly dignified, impressive, sonorous mixture of Semitic sound and parlance; its sesquipedalia verba, with their crowd of prefixes and affixes, each of them affirming its own position, while consciously bearing upon and influencing the central root, which they envelop

like a garment of many folds, or as chosen courtiers move round the anointed person of the king.*

The African Moslem forms no exception among the adherents of Islam in his appreciation of the sacred book. It is studied with as much enthusiasm at Boporo, Misadu, Medina, Kankan, as at Cairo, Alexandria, or Bagdad. In traveling in the exterior of Liberia we have met ulemas, or learned men, who could reproduce from memory any chapter of the Koran, with its vowels and dots and other grammatical marks. boys under their instruction are kept at the study of the books for years. First they are taught the letters and vowel marks, then they are taught to read the text without receiving any insight into its meaning. When they can read fluently they are taught the meaning of the words, which they commit carefully to memory; after which they are instructed in what they call the "Jatali," a running commentary on the Koran. While learning the Jatali they have side studies assigned them in Arabic manuscripts, containing the mystical traditions, the acts of Mohammed, the duties of fasting, prayer, alms, corporal purification, etc. 2 Young men who intend to be enrolled among the ulemas take up history and chronology, on which they have some fragmentary manuscripts. Before a student is admitted to the ranks of the learned he must pass an examination, usually lasting seven days, conducted by a Board consisting of imams and ulemas. If he is successful, he is led around the town on horseback with instrumental music and singing. The following ditty is usually sung:

> Allahumma, ya Rabbee Salla ala Mohammade, Salla Allahu alayhe wa Sallama. §

After which the candidate is presented with a sash or scarf, usually of fine white cloth of native manufacture, which he is thenceforth permitted to wind round his cap, with one end hanging down the back, forming the Oriental turban. This is

^{*} Emanuel Deutsch, in the Quarterly Review (London) for October, 1869.

[†] Mohammedan towns, from seventy-five to three hundred miles east and north-east of Monrovia.

t The student at this stage is called talib, that is, one who seeks knowledge.

[§] O God, my Lord, bless Mohammed! God bless him and grant him peace!

a sort of Bachelor of Arts diploma. The men who wear turbans have read and recited the Koran through many hundred times; and you can refer to no passage which they cannot readily find in their apparently confused manuscripts of loose leaves and pages, distinguished not by numbers, but by catch words at the bottom. Carlyle tells us that he has heard of Mohammedan doctors who had read the Koran seventy thousand times.* Many such animated and moving concordances to the Koran may doubtless be found in Central and West Africa.

But the Koran is not the only book they read. We have seen in some of their libraries extensive manuscripts in poetry and prose. One showed us at Boporo the *Makāmat* of Hariri, which he read and expounded with great readiness, and seemed surprised that we had heard of it. And it is not to be doubted that some valuable Arabic manuscripts may yet be found in the heart of Africa. Dr. Barth tells us that he saw in Central Africa a manuscript of those portions of Aristotle and Plato which had been translated into Arabic, and that an Arabic version of Hippocrates was extremely valued. The splendid voweled edition of the New Testament and Psalms recently issued by the American Bible Society, and of which, through the kindness of friends in New York, we have been enabled to distribute a few copies among them, is highly prized.

We have collected in our visits to Mohammedan towns a number of interesting manuscripts, original and extracted. We will here give two or three specimens as translated by us. We should be glad if we could transfer to these pages the ele-

gant and ornamental chirography of the original.

The first is from a talismanic paper written at Futa Jallon, copies of which are sold to the credulous as means of warding off evil from individuals and communities, to be employed especially during seasons of epidemics. It is as follows:

In the name of God, the Merciful, the Compassionate. O God, bless Mohammed and save him, the seal of the prophets and the imām of the apostles, beloved of the "Lord of worlds!"

After the above is the conveying of health, and the completing of salutation and honor.

*"Heroes and Hero Worship," p. 80. FOURTH SERIES, VOL. XXIII.—5

Verily, the pestilence is coming upon you, beginning with your wealth, such as your cows, and after that upon yourselves; and verily if all of you provide water and bread, namely, of your men and your women, and your man-servants and your maid-servants, and all your youths, they shall not endure it. And after that write out the Chapter Opener of the Book* and the Verse of the Throne, † and from "God is light" to "Omniscient," † and from "God created every," the whole verse, to "Omnipotent," § and the Two Chapters of Refuge; and write, "They who when they have done foully and dealt unjustly by their own souls shall remember God, and seek forgiveness for their sins, (and who forgives sins but God?) and shall not persevere in what they have done while they know it." And if you do this God shall certainly turn back the punishment from you, if God will, by this supplication. . . . Because that is the way of escape obligatory on every Moslem This document is by a man of wealth, who man and woman. traveled, traveling from Futa to Mecca on pilgrimage, and stayed three months, and departed to El-Medina, and settled there three years, and returned to Futa. Written by me, Ahmad of Futa to-day. O God, bless Mohammed and save him! The end."

The next paper professes to be a history of the world. Beginning thousands of years before Adam, it gives account of the successive epochs through which the earth passed before man was created. But we omit all those periods, which might perhaps be of interest to the enthusiastic geologist, and come down to the account given of the first meeting of Adam and Eve. Says our author:

When Adam first met Eve he was walking upon the sea, and he said to her, "Who art thou?" And she said, "I am the destroyer of mercies." And Adam said, "Who art thou?" And she said, "I am the destroyer of wealth; he who finds wealth finds me, and he who does not find wealth does not find me." And Adam said,

* Fatihat el-Kitab, the first chapter of the Koran.

† Ayet el-Kursee, Sura ii, iv, 256. This verse is repeated by the pious Moslem nearly every time he prays. It is as follows: "God! There is no God but he; the Living, the Eternal. Nor slumber seizeth him, nor sleep; his, whatsoever is in the heavens and whatsoever is in the earth! Who is he that can intercede with him but by his own permission? He knoweth what hath been before them, and what shall be after them; yet nought of his knowledge shall they grasp, save what he willeth. His throne reacheth over the heavens and the earth, and the upholding of both burdeneth him not; and he is the High, the Great."—Rodwell's Translation.

‡ Sura xxiv, 35. § Sura xxiv, 44.

Sura iii, 129. An item in a list of classes of persons who shall be blessed in this world and go to heaven when they die.

"Who art thou?" And she said, "I am one in whom no faith is to be reposed—I am Eve." And Adam said, "I believe thee, O Eve." And Adam took her, and she conceived and brought forth forty twins, a male and a female at each birth, and all died except Seth, who was the father of Noah, etc.

The author then proceeds to trace the descendants of Noah, assigning to Shem, Ham, and Japheth the countries in which it is commonly understood that they respectively settled.

The next paper is a very elaborate and accurately written manuscript, styled "The Book of Psalms which God sent down to David." We have been puzzled to account for the origin and purpose of this paper. Whatever it comes out of, it is certain it does not come out of the Psalms of David. It contains, however, some excellent moral teachings, written not in Korapic language, but on the whole in very good Arabic, singularly free from those omissions and misplacements of diacritical points which are so troublesome in some Arabic writings. The arrangement of the vowels reveals a thorough acquaintance with the niceties of classical Arabic. It was copied for us from an old manuscript brought by a scribe from Kankan, but he could give no information as to its original source. The statement that it is the Psalms is probably a mere freak of the compiler or copyist, unless we suppose the existence of some Mohammedan pseudo-psalmist in the interior. Moreover, the word anzala used in the manuscript, which we have translated "sent down," is not the word applied in the Koran to David's revelations. The word there used is āta', signifying to commit, to give, etc. The paper is divided into six chapters or parts. We will give, with the introductory formula and blessing, the first, fourth, and fifth parts.

In the name of God, etc. God bless our lord Mohammed, His prophet, and his family and his wives and his descendants and his friends, and keep them safe.

This is the Book of Psalms which God sent down to David.

Peace upon him!

PART THE FIRST.

I wonder at him who has heard of Death, how he can rejoice. I wonder at him who has heard of the Reckoning, how he can gather riches.

I wonder at him who has heard of the Grave, how he can

laugh.

I wonder at him who grieves over the waste of his riches and

does not grieve over the waste of his life.

I wonder at him who has heard of the future world and its bliss and its enduringness, how he can rest when he has never

I wonder at him who has heard of the present world and its transitoriness, how he can be secure about it when he has never

fled from it.

I wonder at him who is knowing in the tongue and ignorant in the heart.

I wonder at him who is busy with people's faults and forgets

his own faults.

I wonder at him who knows that God considers him in all places, how he can rebel against him.

I wonder at him who has purified himself with water and is not

pure in his heart.

I wonder at him who knows that he shall die alone, and enter the grave alone, and render account alone, how he can seek reconciliation with men when he has not sought reconciliation with his

There is no God but God, in truth; Mohammed is the Envoy of

God. God bless him and save him!

PART THE FOURTH.

Son of Man! Be not of them who are long of repentance and long of hope,* and look for the last day without work, and say the say of the servants, and work the work of the hypocrite, and are not satisfied if I give to you, and endure not if I keep from you; who prescribe that which is approved and good, and do it not, and forbid that which is disapproved and evil, and forego it not, and love the faithful and are not of them, and hate the hypocrites and are of them—exacting and not exact.

Son of Man! There is not a new day but the earth addresses

thee, and thus says she her say unto thee:

Son of Man!

Thou walkest on my back, but thy return is to my belly;

Thou laughest on my back, and then thou weepest in my belly; Thou art joyful on my back, and then thou art sorrowful in my belly;

Thou sinnest on my back, and then thou sufferest in my belly; Thou eatest thy desire on my back, and then the worms eat thee in my belly.

Son of Man!

I am the house of desolation, I am the house of isolation; I am the house of darkness, I am the house of straitness; I am the house of question, I am the house of terrors;

I am the house of serpents, I am the house of scorpions;

^{*} That is, waiting on Providence without attempting to "work out one's own salvation."

I am the house of thirst, I am the house of hunger; I am the house of disgrace, I am the house of fires; Then cultivate me, and burn * me not.

PART THE FIFTH.

Son of Man! I did not create you to get greatness by you instead of bitterness, nor to get companionship by you instead of desolation, nor to borrow by you any thing I wanted; nor did I create you to draw to me any profit, or to thrust from me any loss, (far be it from Him the Exalted!) But I have created you to serve me perpetually, and thank me greatly, and praise me morning and evening. † And if the first of you and the last of you, and the living of you and the dead of you, and the small of you and the great of you, and the male of you and the female of you, and the lords of you and the servants of you, and the men of you and the beasts of you, if they combine to obey me, this will not add to my dominion the weight of a grain of dust. "Whoever does good service, does good service only for himself; and whoever is unthankful—why, God is independent of the three worlds." \textsuperstandards."

Son of Man!

As thou lendest, shalt thou borrow;

As thou workest, shalt thou be recompensed;

As thou sowest, shalt thou reap.

We have been surprised to notice that the manuscripts which we receive generally from Boporo, Misadu, and Kankau are much better written, and of a much more edifying character, than those we have seen from the Sambia and that region of country. Some of the latter, consisting of childish legends and superstitious details, are often curious philologically, being mixtures of Arabic and the vernacular dialect. It is said also by those who have seen Mohammedan worship conducted by the Jalofs and Foulahs about the Sambia and Senegal, and have witnessed similar exercises among the Mandingoes in the region of country east of Liberia, that the latter exhibit in their bearing and proceedings during their religious services greater intelligence, order, and regularity than the former.

During a visit of three weeks made to Boporo in the Mohammedan month of Ramadhan, (December and January, 1868-69,) we had an opportunity of seeing the Mandingo Mos-

^{*}This is probably a warning against the practice among the natives of denuding the earth by burning the wood when preparing to plant.

[†] Compare Psalm I, 7-14.

[‡] Koran xxix, 5.

lem at home. It being the sacred month of fasting and religious devotedness, we witnessed several religious ceremonies and

performances.

As in all Moslem communities, prayer is held five times a day. When the hour for prayer approaches, a man appointed for the purpose, with a very strong and clear voice, goes to the door of the mosque and chants the adhan, or call to prayer. This man is called the Muëddin.* His call is especially solemn and interesting in the early hours of the morning. We often lay in bed between four and five o'clock listening for the cry of the Muëddin. There was a simple and solemn melody in the chant at that still hour, which after it had ceased still lingered pleasantly on the ear, and often despite ourselves drew us out to the mosque. The morning adhan, as we heard it at Boporo, is as follows: "Allāhu Akbaru, (this is said four times.) Ashhadu an la îlāha ill' Allahu, (twice.) Ashhadu anna Mohammada rasoolu 'llahi, (twice.) Heiya ala Saláh, (twice.) Heiya alal-feláh, (twice.) Salátu kheiru min a-naumi, (twice.) Allāhu Akbaru, (twice.) La ilāha ill' Allāhu, (once.) † Says Mr. Deutsch:

May be some stray reader remembers a certain thrill on waking suddenly in the middle of his first night on Eastern soil—waking, as it were, from dream into dream. For there came a voice, solitary, sweet, sonorous, floating from on high through the moonlight stillness—the voice of the blind Muëddin, singing the Ulah, or first call to prayer. . . . The sounds went and came—Allahu Akbar, Allahu Akbar—and this reader may have a vague notion of Arabic and Koranic sound, one he will never forget.

At Boporo and other African towns we have visited this call is made three times within the half hour immediately preceding worship. Before the third call is concluded the people

^{*} The first Moslem crier was an Ethiopian negro, Bilál by name, "a man of powerful frame and sonorous voice." He was the favorite attendant of Mohammed. Mr. Irving informs us that on the capture of Jerusalem he made the first adhan, "at the Caliph Omar's command, and summoned the true believers to prayers with a force of lungs that astonished the Jewish inhabitants."—Irving's Successors of Mahomet, p. 100.

[†] The English is, "God is most great, (four times.) I testify that there is no deity but God, (twice.) I testify that Mohammed is the apostle of God, (twice.) Come to prayer, (twice.) Come to security, (twice.) Prayer is better than sleep, (twice.) God is most great, (twice.) There is no deity but God, (once.)"

t "Quarterly Review," October, 1869.

have generally assembled in the mosque. Then the Imám proceeds with the exercises, consisting usually of certain short chapters from the Koran and a few prayers, interspersed with beautiful chanting of the Moslem watch-word, La ilaha ill' Allahu, Mohammadu rasoolu 'llahi—There is no god, etc. We may remark, by the way, that their tunes are not set in the minor key, as is almost always the case among the Arabs. Their natures are more joyful. They exult in the diatonic scale of life, and leave their oriental co-religionists to wail in the sad and mournful chromatics of the desert.

The Mandingoes are an exceedingly polite and hospitable The restraints of their religion regulate their manners and control their behavior. Both in speech and demeanor they appear always solicitous to be en regle—anxious to maintain the strictest propriety—and they succeed in conforming to the natural laws of etiquette, of which they seem to have an instinctive and agreeable appreciation. In their salutations they always strive to exceed each other in good wishes. The salutation, Salaam aleikum-"Peace be with you"-common in oriental Mohammedan countries, is used by them very sparingly, and, as a general thing, only on leaving the mosque after early morning worship. The reply is, Aleikum-e-Salaam, wa rahmatu 'llahi wa barakatuhu-" With you be peace, and the mercy of God and his blessing." If Salaam aleikum is addressed to them by a Kafir or pagan they seldom reply; if by a Christian, the reply is, Salaam ala man taba el-huda—" Peace to him who follows the right way."

Those who speak Arabic speak the Koranic or book Arabic, preserving the final vowels of the classical language—a practice which, in the hurry and exigencies of business life, has been long discontinued in countries where the language is vernacular; so that in Egypt and Syria the current speech is very defective, and clipped and corrupted. Mr. Palgrave informs us, however, that in North-east Arabia the "grammatical dialect" is used in ordinary conversation. "The smallest and raggedest child that toddles about the street lisps in the correctest book Arabic that ever De Sacy studied or Sibaweeyah professed."* So among the Arabic scholars whom one meets in the interior of Liberia. In proper names we hear Ibraheema, Aleeu, Sulei-

^{*} Palgrave's Arabia, vol. i, p. 311.

mana, Abdullahi, Dauda, etc.; in worship Allahu, Akbaru, Lailaha, ill'Allahu, etc.; and it is difficult for the mere tyro in Arabic pronunciation either to understand or make himself understood unless he constantly bear in mind the final vowels in nouns, verbs, and adjectives. A recent number of the "Saturday Review," * in a notice of General Daumas's new work on "Arabic Life and Mussulman Society," remarks, "One comfort for the learner will be that the oft-pressed distinction between what is termed the learned and the vulgar (Arabic) tongue is a mere fiction of European growth. It has no foundation in native usage." We fear that the theoretical comfort which the soothing reviewer attempts to administer to the learner of Arabic will be found of no practical avail when applied to the intercourse of daily life in Syria and Egypt. Only such learned natives as Mr. Bistany of Beyroot and Dr. Meshakah of Damascus speak the language so as to be understood by one versed only in Koranic inflections. And even they generally avoid that style as stilted, pedantic, and absurd. Says a high authority: +

Les populations Arabes, en general, etant fort ignorantes, par leur misère d'abord, et ensuite par l'extreme difficulté de l'etude et de l'application de leur idiome, le langage usuel des diverses regions est soumis à bien des varietés, soit de prononciation, soit de denomination des ideés et des choses.

Among the Moslems of West Africa there are some peculiarities in the sounds of the letters. The fourth letter of the alphabet is generally pronounced like s; the seventh like the simple k; the ninth like j in jug; seen and sheen have both the sound of s. The fifteenth letter is sounded like l; the nineteenth, whose guttural sound is so difficult to Western organs, is sounded like k; the twenty-first like g hard.

The introduction of Islam into Central and West Africa has been the most important if not the sole preservative against the desolations of the slave-trade. Mohammedanism furnished a protection to the tribes who embraced it by effectually binding them together in one strong religious fraternity, and enabling them by their united effort to baffle the attempts of

^{*} March 26, 1870.

[†] M. Bresnier, Professor of Arabic in the Normal College of Algiers, in his "Cours Pratique et Theorique de Langue Arabe."

powerful pagan slave hunters. Enjoying this comparative immunity from sudden hostile incursions, industry was stimulated among them; industry diminished their poverty, and as they increased in worldly substance, they also increased in desire for knowledge. Gross superstition gradually disappeared from among them. Receiving a degree of culture from the study of the Arabic language, they acquired loftier views, wider tastes, and those energetic habits which so pleasingly distinguish them

from their pagan neighbors.

Large towns and cities have grown up under Mohammedan energy and industry. Dr. Barth was surprised to find such towns or cities as Kanó and Sokoto in the center of Africa—to discover the focus of a complex and widely ramified commerce, and a busy hive of manufacturing industry, in a region which most people had believed to be a desert. And there are towns and cities nearly as important farther west, to which Barth did not penetrate, affording still scope to extend the horizon of European knowledge and the limits of commercial enterprise. Mr. Benjamin Anderson, the enterprising Liberian traveler, who has recently visited Misodu, the capital of the Western Mandingoes, about two hundred miles east of Monrovia, describes that city as the center of a considerable commerce, reaching as far north as Senegal and east as far as Sokoto.

The African Moslems are also great travelers. They seem to travel through the country with greater freedom and safety than any other people, on account, probably, of their superior intelligence and greater usefulness. They are continually crossing the continent to Egypt, Arabia, and Syria. We met a few weeks ago at Toto-coreh, a town about ten miles east of Boporo, a lad who informed us that he was born at Mecca while his parents were in that city on pilgrimage. We gave him a copy of the New Testament in Arabic, which he read with unimpeded fluency, and with the Oriental accent and pronunciation.

The general diffusion of the Arabic language * in this country

^{*} The natives love and revere the language. All documents of a serious character must be written in that language. Bishop Crowther of the Niger, in a letter dated October 30, 1869, tells us of his visit to King Masaba, a distinguished Mohammedan sovereign, with whom he entered into a written agreement with reference to the establishment of a Christian mission in his capital. "I drew up his promise," says the Bishop, "in English, which he handed over to his Maalims to be translated into Arabic."—Christian Observer, January, 1870.

through Mohammedan influence must be regarded as a preparatory circumstance of vast importance for the introduction of the Gospel. It may be "the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, to prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in many barbarous languages, incapable of expressing the finer forms of thought."* Already some of the vernaculars have been enriched by expressions from the Arabic for the embodiment of the higher processes of thought. They have received terms regarding the religion of the one God, and respecting a certain state of civilization, such as marrying, reading, writing, and the objects having relation thereto, sections of time, and phrases of salutation and of good breeding; then the terms relating to dress, instruments, and the art of warfare, as well as architecture, commerce, etc.+

Mohammedanism in this part of the world could easily be displaced by Christian influence if Christian organizations would enter with vigor into this field. Rev. G. W. Gibson, Rector of Trinity Church, Monrovia, in a letter published in the "Spirit of Missions" for April, 1869, says:

Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization. In this country, and almost immediately in our vicinity, it has recovered millions from paganism, without, I think, having such a grasp upon the minds of the masses as to lead them obstinately to cling to it in preference to Christianity, with its superior advantages. The same feelings which led them to abandon their former religion for the Moslem will, no doubt, lead them still further, and induce them to embrace ours when properly presented. I express this opinion the more readily from several interviews I have had lately with prominent parties connected with some of these tribes.

We are persuaded that with the book knowledge they already possess, and their love of letters, many of them would become ready converts of a religion which brings with it the recom-

* Prof. Post, of Syrian Prot. College, Beyroot.

⁺ See Barth's "Collection of Central African Vocabularies," Part I, p. 29.

mendation of a higher culture and a nobler civilization. And, once brought within the pale of Christianity, these Mohammedans would be a most effective agency for the propagation of the Gospel in remote regions, hitherto impervious to European zeal and enterprise, and the work of African regeneration would proceed with uninterrupted course and unexampled rapidity.

ART. V.—THE PROBLEM OF BABEL.

It is proposed in the present paper to inquire into the probable significance of the recorded transaction of Babel. No solution which shall claim to be final and complete is attempted. That would be possible only to a careful observer, himself eye-witness and partaker of the miracle. He who ages afterward institutes his inquiry can expect to reach only that which seems reasonable, and on which he may rest with at least temporary satisfaction. After another period of research a stronger than he may take his solution from him and trample it, or he may himself repudiate it. Such is the history of opinion in every branch of investigation.

Our inquiry will make needful some statement of the nature and results of linguistic research in modern times. Here is found subject-matter of almost limitless extent. Great as has been the industry of the last half century in subduing the various other branches of science, in philology it has been not inferior. Languages long familiar to the learned world have been subjected to critical examination and analysis; new ones bave been found, rich in capacity and in literary remains, which have thrown new light upon the nature and difficulties of others previously known, and every corner of the earth has been searched that the speech of the rudest tribe might be brought to its place in that just arrangement to which science seeks to bring all its materials. Any adequate survey of the vast results of modern philological labor is far beyond the decent limits of this paper. It is possible to present only a path of thought in a prairie of observation.

We have a brief, positive, unscientific document, probably

unknown to the Ionian Thales, the only one which has been able to come through the dark portal of the past, which contains certain statements of the genesis of Nature. These statements are so meager as to bear to the observed facts a relation—and not in number merely—like that which the polar star bears to the hosts of this winter sky. They certainly awaken more curiosity than they appease. One easily imagines himself unfairly treated on being put off with such insufficiency of communications. When now, under any impulse derived from accession of knowledge or presentation of opportunity, the mind becomes specially active on any ontological question, the record of Moses is in its track. With a quietude seeming like mockery, it demands harmony and adjustment. Its rejection has ever been as futile as for Macbeth to say "Down" to the ghost of Banquo.

The history of the science of geology illustrates this procedure. Men of large thought and industry have tried by every method, grave and gay, lively and severe, to manage the first chapters of Genesis. They remain unmanaged. They are likely to withstand many a discovery of paleontic bones, of the skull of Calaveras and the giant of Cardiff. Thus far every theory which assumes to ignore or refute Moses seems to have its hour, but not its future. Adventurers will still persist in correcting rather than interpreting the record of the only Beholder. They will try to breach or scale the barrier of the Impassable, but the Impassable will guard its own like the Sphinx:

"Staring right on, with calm, eternal eyes."

In philology the same tendency has been manifested. By philology we conveniently designate, without asserting the critical fitness of the term, whatever pertains to the scientific treatment of language, comprising linguistics, etymology, grammar. After half a century and more of vigorous prosecution the actual condition of this science is somewhat as follows:

The origin of language is now quite dropped from discussion. It is indeed high time that such were the case. A sufficient number of honest, learned, and ingenious men have consumed their toil upon it. Voltaire said that Sir Isaac Newton wrote

a work upon the prophecies to prove himself like other men. So has many an acute and laborious philologer, whose toil has really enriched our science, seemed in dalliance with this charming problem to lose his hair and the strength that hung The quack-quack or bow-wow theory found the source of human language to be in imitation of brutes, and sent us to ducks and dogs to learn speech, making the road from Kunic or Anadic to English as long and eventful as that from a brute to a Yankee by the development route. The poo-poo theory traced the delicate and complex structure of speech to impulsive and unpremeditated interjections, giving it thus a wholly personal and subjective origin. The early man takes his first interjections which burst from his inner consciousness, and from them, as on a "sounding anvil," forges all the rest of his words. The ding-dong theory, the converse of this, after the suggestions of Locke's philosophy, makes language a response of the soul to outward sensuous impressions, as the bell to the blow, or the Æolian harp to the breeze, a theory which has at least the pleasant gift of beauty. These and many others of the sort have illustrated the fertile feebleness of the learned.

At length the learned have become weary of their inventions. A society in Paris, on whose roll may be seen the names of the most eminent scholars in France, has by solemn statute refused to receive any communication concerning the origin of language. Some of our American scholars express relief at the thought that naturalists have come to their rescue by placing the origin of man himself so many thousands of ages back that we may surmise his speech to have formed itself in the lapse of the same, no matter how, thus shuffling the matter. In the gatherings of our American Philological Society beneath the torrid star, he will be a reckless man who will dare intrude upon its midsummer night a dream upon this topic. One thinks he might be rewarded with the head of Bottom.

The prevailing sentiment is to accept language as an original endowment of man, to account it as inhering in his definition as extension inheres in the definition of matter. A creature with human thought and affection, unsupplied with a form of speech, however difficult it might be to classify him, could not be recognized and admitted as a member of the human family. When Caspar Hauser emerged from his dungeon he could talk,

and his meager speech expressed what thought he had. The Bushmen of South Africa, though their cluck and whistle be very poor, differ from brutes even in this by a whole horizon.

The history of thought in this direction is interesting, though similar to that in other directions. In days not long past—when etymology was so beggarly that Horne Tooke could control it by shrewd guesses in his Fleet Prison, when preach was derived from Heb. barak, "to bless or curse;" when the word man was supposed to be as underived as the interjection O, now shown to be from the Sanscrit root man, "to think," "the thinker;" when woman was made from womb-man, and the inconsistency of its pronunciation in the plural disregarded, now known to stubbornly assert its Sanscrit origin as we-man, "the weaver," Lat. femin-a, and so not at all connected with man; in those days of imperfect examination and ready ingenuity, not destitute of absurdity equal to the famous "lucus a non lucendo"the origin of speech was regarded as a problem not at all difficult. Now, after sixty years of ardent toil by the finest minds of the leading intellectual nations, the problem comes to be reverently laid aside as too hard for present treatment, if not utterly beyond the grasp of the human faculty. So sixty years ago Hutton, in his Theory of the Earth, had no difficulty in making all things clear, where later geologists confess some perplexity. The origin of language, like that of matter and of man, is in the domain of the supernatural-in the hand of God.

Perhaps not so the origin of languages. What man seems to have done, though unconsciously, what he seems to be doing before our eyes, we may hope to trace—at least the effort has

not yet been proved unlawful or unprofitable.

The first step in philological science has been by the analysis of words. That words are formed by composition is so familiar as to be hardly noticed. It occurs at almost every breath. Some languages do it abruptly, like the English and German; others gracefully, as the Greek and Sanscrit; others are quite averse to it, as the French. We say wood-splitter; the Greek, xyloschistes; the French, fendeur de bois.

It was also noted that the component words might be so mutilated that only close observation could detect them. Thus the Danish bisp is the Greek episcopos, "overseer." Which is

Gothic, hwa-leik, "of what sort." German, welch. These little etymologies throw so pleasant a light on our simple words, that in a life-time of professional labor one hardly finds a pupil so dull as not to be interested in them.

Etymology is a lawful recreation in recitations of language, as the search and analysis of plants in those of botany. discovery of the Holy Land in saunter (sainte terre-sainterrier, leisurely, loitering wayfarers thither) has started a thoughtless student. A pleasing light is often thus thrown on common words, a light which, as Robertson beautifully says, has long since melted off them. The original conception is fully restored. So twelve is twa-liba, and this Gothic liba is the Lithuanian lika, the Greek deka, the Sanscrit dacan, and twelve is simply two + ten. Twenty is twa-tigus in Gothic, and this tig is also a lineal derivative from the same origin as deka taihun, These changes of letters are known to be so uniform and reliable as to be reducible to regular law. Now that the student has access to many languages, and he who reads a dozen is but an ordinary proficient, etymology is quite exhaustively studied.

The resolving of words into their roots is something more than this. Take the Latin word amabitur, corresponding to the English he shall be loved. Here is found one word equivalent to four English words.

Some fifty years ago Francis Bopp, the most successful philologist of the century, (whose library stands upon the shelves of the Cornell University like the bow of Ulysses in his Ithacan hall, mocking feebler men,) began a comparative inquiry into the formation of such words as amabitur.

He began his work amid many inspirations. The Sanscrit, now just risen into the horizon of modern learning, shed upon his mind its fresh, inspiring beams, and his acquaintance with it is attested by his still unsurpassed grammar. Anquetil, in a passion for learning rising almost to frenzy, had sacrificed himself in toil and travel to those places of the East where he had gathered the lore of the Parsees; and the more accurate Burnouf, following him, had made available to criticism the forms of the Zend, the tongue of the ancient Zoroaster. There was a stir of learned activity in England, France, Germany, and Denmark. While some developed the treasures of the

Sanscrit—the knowledge of which is so needful to the ordinary teacher of the classics, and provision for instruction in which is so needed in our American colleges—others, as William Humboldt, made researches into the obscurer tongues of Europe, Asia, and other lands. Thus aided and animated, he began the task of comparing the forms of the languages apparently kindred with each other—a work from which are evolved

in substance all the great issues of philology.

According to an analysis which is justly referred to him, amabitur is composed of the following roots. Am is a root which may be either verbal or substantive, signifying love. To this is added in Sanscrit aya, in Latin reduced to a, a frequent element of a causative, verbal nature, which gives the idea of doing, and thus is formed a complete verbal notion. B is from the Sanscrit bhu, as our English be and the Greek phu. Latin fui-i, or its Sanscrit identical form, ya, signifies to go, and, in connection with b, gives, as is abundantly shown by parallel cases, a very strong expression of futurity. Tur is made of the two pronominal elements ta and se. The s and r are often interchanged as our was, German war. These pronouns being both of the third person make this form of the verb really reflexive. Indeed, the Latin may be said to possess no proper passives except its periphrastic perfects. Its reflexives have become passive by usage, as may be traced in the forms of those still called deponent. This use of the reflexive for the passive is frequent in the languages of the Indo-European family, from the Sanscrit to the French.

Thus amabitur is found to be am-aya-bu-ya-ta-se—a formidable word. Said the French surgeon to Sir Astley Cooper: "The operation was very brilliant." "Did the patients survive?" "Ah, sir, they all died, but the operation was very brilliant!" Did a word ever live through such an analysis? Yes. Every element here shown is a true root, logically ascertained by careful examination of numerous specimens of various

languages of the family.

Amabitur is an instance, but the manifold forms of declined words admit of similar treatment. From one we can learn all, and a few specimens will suffice. Our had is have, Latin hab, with the Gothic element equal to did, and have-did is proved from history. Some languages show the same roots more

plainly than others. Thus our girl is Latin gerula for puerula, and this from Sanscrit pa, to nourish, with conjoined roots eru and la, of all which our word retains the merest fragments. The French encore is the Latin in hac hora. But amabimus is we shall love, and habuimus is nous avons eu. On the whole, in our family of languages, the habit of crushing roots seems to prevail in the more modern members, that of fully exhibiting them in the more ancient. The English, the most modern of all, insists most ruthlessly upon monosyllables, even as compared with its nearest predecessor, the Anglo-Saxon. Thus hlavoc becomes havoc, and the more frequent word hawk; hlaford becoming lord. The Sanscrit, on the other hand, forms words of more than a hundred syllables, and the Greek gives a comic but legitimate word of seventy-five.

Next after analysis comes classification. Until recent times the only languages important to the learned were Hebrew, Greek, and Latin. The complete incongruity of the first with the others had long been felt; an incongruity by no means relieved by the manifest derivation of the Greek, and thence the Latin alphabet, from the Hebrew characters. It was felt that, though they might have a few roots in common, as gat, cad, they could not be reckoned of one family. The speakers of Sanscrit called themselves Aryans. Sanscrit was proved a sister, perhaps an elder one, of Greek, Latin, and Gothic. Thus the name Aryan now designates the family to which all these belong, though they are also called Indo-Germanic. Hebrew, the Arabic, and some less important languages in their neighborhood, are called the Semitic. In a similar manner, according to features clearly recognizable, is distinguished the Scythian or Turanian. To about this extent has Philology gone in arranging languages by families. These are subdivided into groups and dialects, or classes and sub-classes. Thus our English is of the Aryan family and Teutonic group. but actually formed by fusion of Anglo-Saxon with Norman-French, a mixture of the Latin group with the Teutonic. We have, indeed, a speech of singular origin, showing many properties of a hybrid, perhaps, among others, an incapacity of offspring-itself a finality.

It may here be remarked that it is generally agreed that each family may be at least referred to one common ancestral

FOURTH SERIES, VOL. XXIII.-6

tongue. Augustus Schleicher, whose late decease has been mourned by philologists, went so far as to reproduce in a very elaborate work the parental Aryan language, and even proposed to make actual literary use of it.

A classification more important than this is the product of a further analysis. The analytic process reaches its limit when it has resolved a language into its monosyllabic roots. roots are the *primitive* efforts of the consciousness. In general they are stated to be of two sorts, verbal and pronominal: the former stating a real notion, as go, see; the others serving to direct and locate these. Thus in Sanscrit asmi = as + mi, or be+I=I am. All words are either roots or combinations of roots. The mode of their combination gives the basis of a classification which may borrow a term from kindred sciences and be called morphological, and its introduction marks an era of progress in the science of philology. Three morphological classes were arranged by the ingenuity and industry of William Humboldt, since illustrated very fully by Max Müller, and furnished by Schleicher with a convenient notation.

The first class contains the languages in which roots never change their forms or lose their distinct power. They express ideas by being merely placed side by side. These languages are often called monosyllabic, because distinct roots, even in the Semitic tongues, are always monosyllables. But as long words are actually found, it is better to use the term juxtapos-The Chinese is the purest specimen of this class. Its roots seem to have little pronominal character. Ideas never blind, but stand stiffly beside each other; and a writer says that each word has three hundred and sixty-five meanings from its possible variety of positions. "Man beat dog employ stick: Dog bite man employ much-ee tooth," says the Coming Man of the Pacific. Higher is top-side-add. Day—the beautiful dyausha dies, "heaven's brightness" of the Sanscrit-is in Chinese gi-tse "sun-son." In similar style we say in English saw-mill, mill-saw; and as ngò-tà-ni is "I beat thee," but ni-tà-ngò "thou beatest me," so we have "men hurt dogs." and "dogs hurt men," the sense in either case depending wholly on position.

The second class contains the languages in the union of whose roots only one retains its form unchanged, the other so

blending with it as to become merely terminational. These are now called agglutinative. From their geographical locality—chiefly Northern Asia—they have sometimes been called Scythian or Turanian. The Turkish is a convenient specimen. Thus we find sever-in, "I love," bakar-lar, "they regard." The roots bakar, sever, are throughout unchanged. The terminations are found, with slight modifications, as independent, easily recognized words. The number of languages in this class is very great, as most American languages, the Basque, and many others, are here referred. An English specimen would be hap-ly, where hap is an independent root and ly is abraded from the Gothic leik.

The third class includes languages in which both roots are modified and so united that only careful observation enables one to detect or separate them. They are called amalgamative or inflexional. They comprise the Aryan and Semitic families. Thus the Hebrew expresses twenty by 'esrim, made of 'asarah, "ten," and im from ghim = Latin cum, terminationally expressing plurality. Our twenty has been already explained. But the Chinese says eul-shi, two-ten. Our word am—Latin, sun, Greek, eimi, Sanscrit, asmi—holds the root as, "to be," and the pronoun of the first person, aham, in so close combination as to seem of itself a root.

A prodigious stride was taken in linguistic science by this device of classification. It has simplified linguistic inquiry. From it, as from well-laid premises, all investigation must proceed; to it must conform all reasoning for the solution of enigmas yet remaining. Especially must rest upon it all theories upon the origin and nature of languages, which may hereafter aspire to acceptance. When, now, a new language is found, the first inquiry is, "How does it combine its roots?" Thus its morphological character is determined. If it show likeness to others, "such as ought to be the likeness of sisters," it is assigned to a family and a closer group, or it is placed in the intimate relation of a dialect. No language has yet proved intractable. The Basque, spoken by nearly a million of people on both slopes of the Pyrenees—a peculiar tongue, and akin to nothing known to exist-is found to be an agglutinative language, surrounded for the period known to history by inflexional ones, and is, doubtless, like the perished Etruscan,

a relic from the earliest aborigines of Europe, a specimen of those first human utterances on its soil which went down before

the invading Celts and Germans.

An attempt has been made to show that the above classification is a guide to the relative formation of languages in historic development. The monosyllabic should be the speech of primitive men, of savages; and the inflexional, that of the highest, latest civilization. It has not been well sustained. The Chinese have not been particularly inferior to the Hindoos in all the appliances of literature, art, and general culture. Their language seems poor and clumsy, yet it is ample for their poetry and philosophy. Their skill in its use is like their skill in eating boiled rice with two pen-holders, marvelous to the uninitiated. Certainly they are not in general development behind their Tartar neighbors, whose agglutinative speech would by this theory attest for them a civilization which they have never manifested. Still it is historically true that the inflectional languages, the Aryan and Semitic, contain the chief literary treasures of mankind, and are in general the vehicle of its highest civilization. This may be due to influences entirely separate from the matter of language, compared with which speech is but as the shadow to the substance. another than Abraham been called as Founder of the Faith. had another than Pelops entered Greece, a monosyllabic tongue might have expressed the religion or the philosophy which control the intellectual world.

The next advantage of Humboldt's system of morphological classification is, that it sapplication shows the general unity of all languages. Hardly can a language be found which is to be wholly restricted to one class. The Greek may be purely inflexional, but the Sanserit shows combinations after the style of the second class. The Chinese is the most purely monosyllabic, but it assumes, in the neighborhood of Shanghai, the appearance of inflection. Schleicher, while urging that there must have been a large number of separate original languages, admits that all must have had one and the same type. The general unity of language is as manifest as the identity of the human nature! As the life of thought progresses in our day, monosyllabic languages before our eyes are taking agglutinative forms, the agglutinative adopting the inflectional, and the English

organically inflectional, is furnishing abundant specimens of the other styles.

This naturally leads us to notice the changefulness of languages. That they utterly perish is a familiar phenomenon. The language of Tasmania is said to be now spoken by but one person, a woman venerable with years. The Cornish has disappeared within the memory of men now living. The last known specimen—its epitaph—was written in 1776, by a fisherman, as follows: "My age is threescore and five; I learned Cornish when I was a boy. I learned Cornish going to sea with old men. There are not more than four or five in our town can talk Cornish, now old people, fourscore years old. Cornish is all forgot with young people." It would be too much to compare languages in this respect to the leaves of the forest, but there is no land where we do not find traces of perished speech. The dead languages may be as numerous as the living, which are thought to be more than eight hundred, or, including dialects, more than twenty-five hundred. In the past, when the Sanscrit, Latin, and Greek perished from use, groups arose, some of whose members have already been replaced by others, as the Provençal by the French. A change, too, goes on in living speech. The art of printing does more than any other means, more than all others, to fix the forms of language, yet the types to-day give an English different from that printed four hundred years ago. If, too, change and destruction have occurred in the Arvan family-in the service of the most enlightened of our race, who more than all others have taken care to preserve literary records—how much more among unlettered barbarians? We learn that in the Indian Archipelago, where the imbruted tribes follow the impulses of a wild fancy, and the unreasoning suggestions of the moment, it often happens that a language changes in a generation, and grandchildren are unable to understand the speech of their grandparents. A phenomenon like this, equally aggravated by the absence of written documents, is said to occur among the North American Indians. On the Amazon the humor of the hour is often the changing of a word, and the newly-coined one becomes fixed in the speech of the horde, so that a stranger on a second visit needs to re-adjust his vocabulary. The Grisons and all the people of the Baltic shores, the shepherds of the

Apennines and the Pyrenees, speak dialects which change rapidly their peculiarities even in the presence of written documents. That no skill can predict the character of future changes is manifest from the contradictory developments of the past. The classic Hebrew, as compared with modern Arabic, was scantily inflected; while the ancient Greek as compared with the modern, the Sanscrit as compared with English, is very copiously inflected. Hence the degree of inflection of a language is of little value for fixing the epoch of its development, and proving it to be historically either young or old. It would from some instances seem that languages received substantial modification in earlier ages with greater facility than at present. The Hebrew during the captivity received changes more marked than the Celtic on the coast of France has received during all Frankish and Norman rule of a thousand years. Indeed, in Brittany bretonnante extinction seems likely to come sooner than modification, and a curious observer tells from what amount of territory this speech is yearly driven. All this shows that language is not a power dominating man, but, complicated and magnificent as it is, it is more or less consciously under the control of its employer; and the fashion which it assumes, as Dr. Mahn has remarked of the department of etymology, belongs to the domain of history. classical Sanscrit could not possibly be foretold by one contemporary with the Vedas; the Greek of Plato, much less that of John Bozzaris, could not be prognosticated from any appearance of the Homeric.

One more aid must be mentioned as arising to the student from a careful application of Humboldt's system of classes. It is in the bringing to a clear light the fact that no language now existing can make the least claim to the title of primitive or original. It was a very enterprising Hollander who demonstrated the Dutch to have been the language of Paradise.

In later days Latour d'Auvergne, "the first grenadier of the Republic," acting upon the hint of his master, Le Brigant, was ready to maintain against all comers that the languages of all the earth were derived from the bas Breton. One can admire the fearless and patriotic critic, but would hardly accede to his theory, unless at the point of his weapon. If any language could claim position as the grand original, it would in all serious-

ness be the English, for this has ample specimens of the three morphological classes, and has roots gathered from every tongue under the heavens. We might fancy that English, like Milton's fair statue of truth, had been broken and scattered to the winds, each people securing a fragment, and that in these last few centuries the far-thrown pieces were being gathered and reunited. But all this is fiction, belied by history. The modern languages are made of the ruins of those no longer living, as the edifices of modern Rome are built of the stones of the Coliseum. The gigantic and well-preserved remains of the dead languages prove themselves to be fragments of some still earlier. Take the Arvan family, which, from the mouth of the Ganges to the shores of the Atlantic, has been the vehicle of the foremost civilization and of all literature but that of Israel. We trace. not to speak minutely, the English, Scandinavian, and German to a center in the Gothic of Ulfilas, or to a remoter Teutonic; the French, Spanish, Italian, and many intermediate varieties to the Latin. Other groups are traced to the Greek and the old Slavonic. But the Gothic, Latin, Greek, and Slavonic show clearly a sisterly character with the Zend and Sanscrit. This family, so followed to a distance of more than two thousand years beyond our era, makes there abundant proof of derivation from an original which perished beyond the limit of history. Schleicher, as we have said, with an ingenuity and industry which at once surprised and delighted us, reproduced this mother language in vital and demonstrated forms. Were another Schleicher to attempt the same task for the Semitic languages, an ideal parent could be retraced for them with a probability equally satisfactory. The Arabic of Lokman's Fables, and, as plainly, the Hebrew of Genesis and Job, must be a second growth. Dr. Donaldson, in his suggestive Maskil-le-Sopher, showed that the processes of Aryan grammar apply equally to Semitic forms. No man accustomed to philological studies can fail to see in the form katal a secondary development. The monosyllabic root kat is very widely disseminated, possibly by reason of an onomatopoetic origin, and in our own family it gives at last our English word cut. This mother of Semitics could have been no less ancient than the mother of Aryans. Both were richly inflectional, and, however brief may have been their life-time, must have been copious, elastic, beautiful, like Eve, "fairest of all her daughters." Authorities whose value we are not competent to weigh make similar affirmations of other known families.

Thus far and no further. Beyond this limit philology has not gone, possibly may never go. From this limit it gazes with longing upon a cloud-hung region. While languages embalm the ideas and usages of those who speak them, they never give their own history. The existence of the words ox and beef in English, were the relation of the Saxon cattle-rearers to the beef-eating followers of the Norman conqueror unrecorded in history, might be suggestive, might be explained by a happy conjecture, but could never be expounded with certainty. Thus the Sanscrit duhitri, Eng. daughter, (milking-maid,) tells of the usages of a pastoral tribe. The Sanscrit go, Eng. bull, (the stately walker,) gradious; its feminine gau, Eng. cow-with the terms for horse, (the switt overtaker,) dog, (the seizer,)-all seem to point in the same direction. But when, where, was this pastoral Aryan people? Some one has a fair theory of their abode in the highlands of Western Asia: of the descent of a portion upon the aborigines of India; another upon Italy; another upon Greece-Celts, Goths, and Slaves-developing successfully their languages, and then pouring from the hive. Another shows all that absurd, not to say impossible. theory has followed theory, Pelion has been piled upon Ossa, the thing has been made very clear by artful hypotheses, yet all is really in chaos and old night. A class of philologers, many of them truly learned, have run to the relief offered them by those geologists who place the origin of man at several centers and at an immense unhistoric distance in the recesses of the past. The Roman poet attributes the sundering of Sicily from Italy to longinguitas aevi. The flow of ages has been thought to avail so much that we can allow the contemporary of the cave-bear to begin with his crude juxtapositive, and work his various way to the most perfectly inflectional. According to this the speech of our race, when "wild in the woods the noble savage ran," must have had the form of the Chinese. But, as we have said, this is not to-day the speech of barbarians. It is the vehicle of metaphysics and the forms of a peculiar, but repectable civilization which it serves effectively, and, though it may not be of any cosmopolitan adaptation, yet, as the organ of

autochthonic thought and culture, it is hardly inferior to the Aryan. Nor can a philologer say what ages would suffice for interior causes to change a juxtapositive to an inflectional, the Chimese to the Greek.

We may then understand that philology has traced the languages of our race to a point perhaps twenty-five hundred vears before the Christian era. No man can decently name a later point, many would fix it earlier. It finds there proof of a perished parentage as widely diverse as are any languages now existing. It finds in all human speech a unity of process in forming words, that is, by combining roots in three simple methods. The great difference in languages is found to be in the subject-material—the roots the difference of which science refuses to attempt an explanation. No man can have so little self-respect as to undertake to say why the honorable term for man is in Chinese tchin, and in Sanscrit nri. It is also found that while "words are the only things that last forever," their specific forms and the entire languages framed of them are changeful, precarious, and perishable. Here, then, at this distance in recorded time, and at this amount of available result, is the dim and shadowy line at which philology ceases its labors, but not its anxieties and its speculations. Before this, as before the portal of a tomb, it waits and wishes; but the dead past has buried its dead, and neither sight nor sound is given. Philology, then, is clearly unable to reach the stated transaction of Babel, and subject it to its own jurisdiction.

Let us reverse the course of thought, and come from the deluge downward toward the limit of our upward voyage. Suppose we assume the plain and popular understanding of the Mosaic account of the deluge. However loud the remonstrances of the learned, the common mind, unencumbered by thought of difficulties to which we would not lightly allude, will believe that of all pre-existing people only Noah and his family, that is, eight persons, survived. We merely assume this, not now wishing to incur the charge which Mr. Dana brought against Professor Lewis, of suffering from the narrowing influences of philology. We must at once feel that in the ark there can have been but one language. The resemblance of lamadh, Heb., to math, Greek—of saphar to sophos—is no proof of this, hardly a second in the required circle. It rests upon

our consciousness of the nature of the case that then the whole earth must have been of one language and of one speech, one pronunciation and one word-frame, perhaps with unity of material such morphological variety as personal taste in euphony might dictate. From the exit out of the ark until the age of the earliest Sanscrit is a period of but a few centuries, reckoned by any known system of chronology. It can reach hardly beyond the life-time of Shem. Soon after this patriarch, the last of the men of the old longevity, was gathered to his fathers, philology discerns in the early twilight an existing complete diversity of languages.

No careful observer can affirm that any cause known in historic periods, or that all such causes combined and operating with the highest energy with which we can find them on any occasion endued, could be adequate to the effects actually produced. No rapidity of linguistic change is recorded equal to that known to have occurred on the soil of France. grandchildren of the Danes who conquered Normandy knew not a word of Danish; and other instances of equal rapidity are given. But the Norman-French, though of Latin origin. was not so wholly diverse from its Gothic kindred as the earliest Hebrew from the earliest Chinese. While the allies in 1814 lay for three months at Paris, a sort of speech sprang up as a means of communication among the soldiers of various nations; but the influences there operating to produce unity were more intense and immediate than any that could be imagined usually to produce diversity. Influences tending to produce diversity mostly cease when they have produced separation and solitude.

Philology thus, while it is unconscious of any thing beyond some traceable centuries, and has clear jurisdiction over but a narrow and definite domain, and is voiceless of any thing beyond that, is in a condition to affirm that, between the event of the deluge and the later limit above-named, some special and extraordinary influence must have affected human speech. The transaction at Babel, in its most artless and manifest interpretation, is essential to the maintenance of the popular understanding of the deluge of Noah.

Philology is also able to satisfy itself as to the manner in which the miracle operated. The seat of language is in the

inner consciousness, from the mysterious depth of which it rises upon its occasion. Of this the illustrations are sometimes curious and amusing. When the beasts of the earth were brought before Adam, at sight of each his consciousness gave forth a term expressive of his inner conception, and that name the creature thereafter bore. A child on first seeing a nail has suddenly called it a poodle, a term which afterward rose prompt and unbidden to his lips, and which was replaced in his consciousness by the proper name only upon the steady monition of an external authority. That the consciousness is the seat—the ultimate fount—of language is amply illustrated by the phenomena observable in the use of a variety of languages. When Charles the Fifth made his oft-quoted remark, "Tant langues qu'l'on scait, tant fois est il homme," he forgot that the consciousness of a man cannot be multiplied. To know several tongues is a showy accomplishment. It brings a man into practical relation to several nationalities, and enables him to give a many-sided presentation of an idea. In some executive sense the man may be multiplied, but in no other.

Only one utterance springs unbidden from his consciousness; the others result from reflection, rapid, it may be, yet distinctly conscious. The Englishman may put his thoughts into French as freely and as swiftly as a musician renders the music from his printed sheet into "sounds that woo the listening ear;" but in the one case, as in the other, there is an actual process of transfer. He may by long uninterrupted usage of French have it replace his mother English, so that he thinks in it, dreams in it. To speak his native tongue would then require a reversal of his proceedings. Such seems to have been Dr. Judson's conscious necessity after nearly forty years of Burmese.

Some curious instances are given of the sudden resumption of place by the tongue in which one was born. Dr. Rush speaks of Swedes in hospital who had not spoken Swedish for forty years, and had entirely forgotten it, yet in the delirium of fever they employed in their incoherent mutterings the language of their childhood. The gray-haired Germans of Western Pennsylvania seldom vent their wrath or their gladness in any other tongue than that which they lisped in Bavaria or Hesse-Oldenburg. That the last words of the dying Cæsar were

Greek, is proof of the marvelous self-control, even in his agony, of "the foremost man of all this earth." His και σύ τεκνόν, so weakened in its translation, "Et tu quoque, mi fili!" is livelier proof of his "decency" in his agony than his muffling up his face, or his choosing his seat at the base of Pompey's statue.

In teaching the modern languages, and to some extent the ancient, the effort has in recent times been made to cause them, by constant repetition of familiar ideas, to compel the mother tongue to share, or rather to alternate with them, its place in the consciousness. This is the central aim of all the Ollendorfian modifications, from the crude attempts of the author himself, to the industrious Echoes of Professor Worman and the admirable Grammar of Professor Comfort. It may be reasonably doubted whether this system is advantageous for mental discipline, but it is surely so for the acquisition of languages. If, now, the statement be accepted that the seat of language is in the consciousness, it might be also shown, from the observed nature of consciousness itself, that man is essentially monolingual, for the consciousness is single. The lady whose case of double consciousness was described by her kinsman in Harper's Magazine some years ago was in each successive state utterly oblivious of the experiences of the one immediately preceding. At any given epoch her consciousness was single. But a truly bilingual man must be doubly conscious, no instance of which has ever been observed, which our convictions promptly declare impossible.

How simple, then, though miraculous, was the Confusion of Tongues! A touch upon the consciousness of men is all that is needed. That is adequate to all the declared phenomena. No distortion of pronunciation is required. No reduction of full-grown men to the lispings of infancy, no mortification of babbling and stammering are employed. Nor can any interference with the laws of morphology be for a moment thought necessary, for they seem inseparable from our conception of the processes of the human mind. Only new word-material rises in the thought. Rapidly this shapes itself to novel utterances. From a scene which might at first have resembled one where men were full of new wine, results a rapid self-classification on the simplest principles of immediate mutual intelligibility. God is not the author of confusion, but of order. How rapidly must these

assimilating clusters have found better happiness and efficiency in the intenser combinations consequent upon the Dispersion! For these were not friendless outcasts or lonely exiles. They are people flushed with energy, familiar with great ideas, and counting themselves competent to gigantic enterprises. Clearly they were under great inspiration, the very breath of the Almighty, and in their undertakings the chaos of a rising world rounded swiftly into form.

As far as philology is concerned, this stroke upon the consciousness of mankind, like the grand charge on the battle-fields of the first Napoleon, breaks the center and leaves only fragmentary difficulties. No explanation is needed as to how at the very beginning monosyllabic and inflectional forms should simultaneously appear. The real problem is not that the Chinese say two-ten and the English twenty, but that in Chinese eul is two and shi is ten. This being explained, eul-shi is as reasonable as twenty or viginti. Nor, as will appear from many of the earlier statements of this article, is it surprising that the mother-languages quickly vanish, and that in those days of manifestly energetic migration families of sisters appear in their stead. The wonder would properly be, not that they appeared, but it would have arisen had they failed to appear.

Whatever may be urged, or even demonstrated, by science as to the interpretation of the Mosaic Record, whether it be taken as appears upon its surface, or be interpreted in harmony with the supposed teaching of the "elder Scripture writ with God's own hand," or be put utterly aside, the common reader will for an indefinite period continue to accept the meaning which appears upon its face. He who believes that need not make haste. The acceptance of the transaction at Babel is equally safe and remarkable. The plain record shows that the family of the ark went out upon the rejuvenated earth full of fresh and vigorous life. They were freighted with the ideas of the old civilization, and addressed themselves with energy to the new conditions which surrounded them. In the exuberance of conscious power they propose a defiant and audacious undertaking of a nature accordant with the traditions of the giant races before the flood. It pleased God to baffle their design by confounding their speech. They had to this time been "of one lip and one words," using one identity of roots and remarkable

uniformity in their combination and pronunciation. At once they leave off to build the tower, and are scattered abroad (the very phrase implying swift energy of movement) upon the face of the whole earth. This deep miraculous distraction of languages somewhere philology demands. The Bible locates it at the exactly manageable epoch.

When the deluge shall have been proved partial, and philology shall be permitted to remove its problem of the profound and manifold changes of speech to a point loosely floating in the limitless ages, then we can accept the transaction at Babel as a Distraction of Policy. Until that time we must retain it as a Confusion of Tongues.

ART. VI.—SPECTRUM ANALYSIS.

FIRST ARTICLE.

Schellen: Die Spectralanalyse in ihrer Anwendung auf die Stoffe der Erde, und die Natur der Himmelskörper.^o Braunschweig. 1870. Roscoe: Spectrum Analysis. Second edition. London. 1870.

BECQUEREL: La Lumière, Ses Causes et ses Effets. Tome I. Paris. 1867. Kirchhoff: Untersuchungen über das Sonnenspectrum und die Spectren der che-

mischen Elemente. Berlin. 1866. SANDS: Reports on the Total Solar Eclipse of August 7, 1869. Washington.

Scientific Journals: American Journal of Science and Arts, New Haven; Chemical News and Journal of Physical Science, (American reprint,) New York; Natura London; Cosmos, Paris.

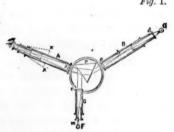
Few modern discoveries have produced a more profound sensation in the scientific world than Spectrum Analysis. least three of the leading physical sciences, chemistry, physics, and astronomy, claim the honor of attaching this new science to their own domain. Whether we consider the results which it has given us, or the profound investigations and splendid generalizations to which it owes its origin and development, Spectrum Analysis certainly ranks second to no discovery made during the present century.

The object of this article is, to present a brief outline of its leading principles, and some of its more important appli cations.

^{*} Most of the cuts are taken from this work.

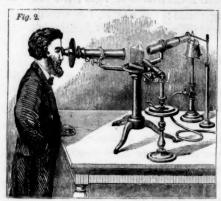
Every one is familiar with the decomposition of light into its so-called primary colors: red, orange, yellow, green, blue, indigo, and violet. The most familiar example is the rainbow. In this case the sun is the source of light; the drops of water, the decomposing prism; the clouds, the screen upon which the spectrum is thrown. We may substitute for the light of the sun a narrow beam of light obtained from an artificial source; as, for example, the electric or the calcium light, incandescent metals, etc. The rain-drops we may replace by a triangular glass prism, and thus we may obtain a spectrum, similar to the rainbow, which may be thrown upon a screen, or viewed directly through a telescope; but in any case, spectra thus produced will be found to have this peculiarity: the colors of which they are composed gradually blend into each other, and no colorless spaces occur throughout their whole extent. Hence they are termed continuous spectra. It may be stated in general terms as the result of experiment, that incandescent solids and liquids produce continuous spectra when the light proceeding from them is decomposed by means of a prism. The oxide of the rare element erbium forms an exception to this law, giving a spectrum of the kind to be next mentioned. Under some circumstances the spectra of luminous gases may be continuous, as will be more fully explained in a future section. The continuous spectrum owes its continuity to the fact that the waves of light emanating from its luminous source are of every possible degree of refrangibility between the extreme red and violet.

Before proceeding to the next class of spectra, a brief description of the spectroscope seems to be necessary. Figs. 1 and 2 will assist in obtaining a clear idea of one of the many forms of the instrument and of its use. If



the reader will imagine the spectroscope in fig. 2 turned down upon its side directly toward him, he will have its appearance in fig. 1. In fig. 1, G, at the extreme right, represents the light, a pencil of which is admitted through \vec{a} narrow slit at d into the

tube B; is decomposed by the prism P, after its rays have emerged parallel by their passage through the lenses d and c, and is seen by the eye of the observer in the form of a spectrum at xx'. At the anterior end m of the tube C is a microme-



ter scale photographed upon the glass end of this tube. The scale is placed in the principal focus of the lens e, which is situated at the other end of the tube C; and when a light, as the candle seen in fig. 2, is placed in front of this micrometer scale, the image of the scale is

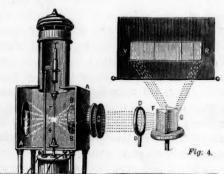
thrown upon the prism, and thence by reflection passes into the tube A and is seen upon the spectrum itself, thus serving to identify the position of any given line. The method of using this scale may be seen by reference to fig. 12, where 900, 1,000, etc., are the images of the figures on the scale seen in connection with the spectrum. This scale is entirely arbitrary. The position of the lines would vary with the numbers of prisms used in the dispersion of the light, for we may use a number of prisms instead of the single one shown in figs. 1 and 2. They also vary with the material of which the prism is made. For example, the relative lengths of spectra obtained under like conditions from similar prisms of flint glass, crown glass, and water, are approximately 3, 11, and 1. To avoid this ambiguity, the positions of rays in the spectrum have been recently determined and expressed by their "wave lengths." As yet, however, the former method, from its simplicity, seems to be preferred in practical work.

Let us now ignite a piece of common salt (sodic chloride) in the Bunsen burner, shown in fig. 2, before the slit of the instrument. Instead of seeing a continuous spectrum, the observer will now see a *single yellow line* (a prism of great dispersive power separates it into two lines, as seen in fig. 10 at D) represented by fig. 3, and which has its length in the same direction as the parallel sides of the prism. This line corresponds with Frauenhofer's line D. No other light will appear unless



emanating from some foreign source. The salt, converted into a luminous gas by the heat of the Bunsen burner, sends forth vibrations of nearly uniform wave length, and hence of nearly equal refrangibility; and thus, instead of having all the colors of the continuous spectrum, we have but a single color, and this only occupying a small part of the zone of yellow. If, instead of igniting common salt, we use a piece of potassic chloride, we will have two red lines and one violet. Calcie chloride would give red, orange, yellow, green, and violet lines. In short, the salts, or compounds of each element, their own color. These peculiar spectra afford analytical tests of surpassing delicacy. A mixture of ignited salts of various bases gives all the lines characteristic of each of them. Their position may be noted by means of the scale. Those salts are usually best adapted for spectral examinations which are readily converted into luminous gas, and for this reason the chlorides are generally selected.

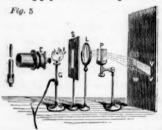
It will be necessary to consider some of the methods that we possess of producing lights of the most intense luminosity before speaking of spectra of the next species. The best of these is the electric light, represented by fig.



4. The carbon points at L, which are at first in contact with each other, and are joined by metallic connections with the poles of a powerful galvanic battery. As soon as the electric current is thus established the carbon points are drawn slightly

FOURTH SERIES, VOL. XXIII.-7

asunder, when a dazzling are light appears between them, and of a very high temperature. If a band of parallel rays of the light emanating from this source, and passing through the slit C, be thrown upon a screen after dispersion by means of a prism, a continuous spectrum will appear. lower and positive carbon be hollowed out, and a small piece of sodium or potassium be placed in it, upon producing the light again a spectrum of the bright lines of these metals will appear upon the screen. Fig. 4 shows the appearance of a spectrum thus formed. Instead of the electric light, Ruhmkorff's coil is frequently employed for converting into luminous vapor those metals that are volatilized only at very high temperatures. The spectra from any source may be viewed through a telescope, as shown in fig. 2, instead of being thrown upon a screen, as seen in fig. 4; and this remark may also apply to those represented in figs. 5 and 6.



Let us now pass to a fundamental experiment, illustrated by fig. 5. Upon the left are seen the carbons of the electric light apparatus; at E, the slit through which a band of rays from it passes. In the first part of the experiment the parts represented by G, L, and S are removed.

Let now the carbons be dipped in a weak solution of sodic chloride and dried, thus leaving them slightly coated with the salt, as explained in fig. 4. Upon establishing the electric current, the bright yellow sodium line will appear upon the screen at m. Let this position be carefully marked. Soon the salt upon the carbons is completely volatilized, the yellow line disappears from the screen, and an ordinary continuous spectrum appears. Now place directly before the slit, E, any source of light, as a Bunsen burner, G; in front of this place a large screen, S, perforated by an opening as represented, so as to prevent the light from l from sending rays to all parts of the screen on the extreme right; and now, with the intense electric light burning, introduce a piece of sodium, l, into the flame of the Bunsen burner. We might, perhaps, expect the same yellow line that we obtained in the former experiment;

but, on the contrary, we now have an intensely black line in the precise location where our bright yellow previously appeared. If we remove the sodium the black line instantly disappears: replace it, again it appears. It is thus proved experimentally that sodium destroys rays of light of the same refrangibility as its own rays. In a manner entirely analogous, this principle may be demonstrated in the case of substances generally, and hence the principle deduced from the experiment with sodium may be stated as a general law. Lines of this nature are termed absorption lines. They occupy the same locations as their corresponding bright lines occupy in spectra of the second class, and constitute the third class of spectra. To produce this class distinctly, it is necessary that the absorbing flame possess less light than that whose rays pass through it; and the greater the difference the more striking the results. If, instead of the electric light in this experiment, the less intense calcium light had been employed, the blackness of the absorption line would have been less intense. But why do absorption lines thus appear? Let us take the case of sodium as an illustrative answer. The electric light sent out rays of all wave lengths and refrangibilities from ultra red to ultra violet. The sodium light, l, emits rays of only slightly varying wave lengths. These waves strike down or destroy to a great extent those rays of the same wave lengths which come from the electric light. The other rays from this latter source pass along unharmed and fall upon the screen. It is clear, then, that there must be more light upon every other part of the spectrum than in the zone at D, where a large part of the light has been destroyed; m D must, therefore, be comparatively dark, and this relative darkness is greater the more light we give to the other portions of the spectrum, which condition is best fulfilled when the more remote light is as intense as possible. If the sodium light were the more intense of the two, a part of its rays would be destroyed by the comparatively faint rays of like refrangibility passing through it; but, owing to the faintness of the remote light, and the consequent faintness of its spectrum, there would still be a sufficient number of unharmed sodium rays to produce a faintly bright line.

We must now become acquainted with a method of comparing spectra. In fig. 6 we have one source of light, F,

placed directly before the upper part of the slit (s) of the tube. If a salt be converted into luminous gas in this flame, its

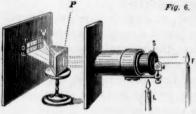


Fig. 6. spectrum of bright lines will appear at u on the screen. Let us now volatilize a salt of known composition in the flame E, placed directly in front of the prism d, which stands before the lower half of

the slit. The rays from E are thus bent, and pass through the tube, forming a spectrum of bright lines at o, directly above the former spectrum. If we find the bright lines of these two spectra exactly coinciding, as represented upon the screen at the left, we know that the bases of the two substances are identical. We may thus compare a spectrum of absorption lines with one of bright lines by substituting such an arrangement as that shown in fig. 5 for one of the sources of light in fig. 6.

We could thus, as also by the micrometer scale, determine with regard to the coincidence of the two classes of lines. The light of the sun, stars, nebulæ, etc., might thus be examined. Before speaking of these bodies, however, let us repeat here that the spectra shown in figs. 4, 5, and 6 are usually thrown into a tube of the spectroscope after dispersion by the prism, and observed by means of a lens, as shown in figs. 1 and 2.

By far the most interesting and important part of spectrum analysis is its application to the heavenly bodies. Its leading principles are simple. If we examine spectroscopically the light which they send to us and find their spectra, (1) continuous, (2) of bright lines, or (3) of dark lines, we infer from experimental data that they are respectively (1) incandescent solid or liquid bodies, or gaseous bodies subjected to great heat, (2) bodies consisting of luminous gas, or (3) incandescent bodies—solid, liquid, or gaseous—surrounded by an atmosphere of lower temperature and less luminosity. And if in the two latter cases we can establish the identity of the lines, and prove their exact coincidence with those of known terrestrial elements, we have thus found a means of ascertaining the chemical constitution of these distant worlds. It is but natural that

the first observations of this character were made upon the sun. The history of this subject is an interesting one, and shows the

gradual development of great discoveries.

As early as 1802, Wollaston, an English physicist, observed that when the solar ray was passed through a narrow slit, and then decomposed by the prism, the spectrum was a continuous one, but was also crossed by many dark bands or lines. He seems to have had no idea of the wondrous germ of science so nearly developed, and never perhaps seriously attempted an explanation of the strange phenomenon whose interpretation was to be withheld from the world more than half a century. Twelve years later a German optician, Frauenhofer, noticed the same lines. He studied them with great interest, and mapped about six hundred, giving to some of the more prominent ones the names of the letters of the alphabet, which will be noticed in several of the figures, and known as "Frauenhofer's lines."

It remained for the renowned Heidelberg scientists, Kirchhoff and Bunsen, in 1859, to give an intelligible meaning to the absorption bands in the solar spectrum. The discovery of Kirchhoff and Bunsen consists in the experimental demonstration of the principle illustrated by fig. 5, in definitely locating the bright lines which are given by the spectra of most of the chemical elements, and in proving that many of these lines coincide precisely in position with solar absorption lines, thus showing the presence of quite a number of elements in the sun which are found upon our globe. The theory which Kirchhoff originated of the physical constitution of the sun must ever be regarded as one of the most ingenious and profound in modern science, although some of its points recent investigations seem to modify. According to this theory the sun is a solid or liquid body in the most intense state of ignition, and is surrounded by an atmosphere of lower temperature, containing in a gaseous form the elements whose absorption lines appear in the solar spectrum. The more intense rays of light from the center must pass through this cooler and less luminous atmosphere; and, by referring to the experiment upon absorption bands, it will be seen that the inevitable result of such an arrangement must be the production of absorption bands, if the elements corresponding

to these bands occur in the sun's atmosphere. For the rays that vibrate with such wave lengths as to produce bright bands, or lines, of a certain refrangibility, will strike down those very rays if passed through it from another source. and will produce black or absorption bands if the light from the latter source be the more intense. It is only necessary, then, to observe the position, distinctness, and number of the absorption bands formed by solar light to determine the presence of certain chemical elements in the solar atmosphere. The following may serve as a summary of the results of the investigations thus far made upon this point: Iron is found in the sun. The probabilities of its presence, as deduced by Kirchhoff from the calculus of probabilities, are more than 1,000,-000,000,000,000,000 against 1; since more than sixty absorption bands of the sun correspond precisely in position and distinctness with bright lines known to be formed by the incandescent vapor of iron.



Fig. 7 shows the coincidence of a portion of the bright and solar absorption lines of iron. I represents the absorption bands in the solar spectrum; II, the bright lines in the spectrum of iron. But if the probabilities, as deduced from Kirchhoff's masterly investigations, seem to reduce the probability to a practical certainty, the more recent studies of Angström and Thalen place the fact still further beyond the reach of cavil. These savans have proved recently the coincidence of more than four hundred and fifty bright iron lines, with as many of the absorption lines of our luminary. With regard to the presence of other elements the evidence seems conclusive. One hundred and seventy bright lines, which are known to be caused by titanium, are found to correspond to as many solar absorption bands; seventy-five of calcium, fifty-

seven of manganese, thirty-three of nickel, nineteen of cobalt, eighteen of chromium, eleven of barium, nine of sodium, seven of copper, four each of hydrogen and magnesium, and two each of zinc and aluminum. Investigations made since Kirchhoff's discovery have very fully confirmed his conclusions respecting the chemical elements found in the sun, while some diversity of opinion exists with regard to his theory of its physical constitution.

ART. VII.—THE RHEMISH NEW TESTAMENT.

The New Testament of our Lord and Saviour Jesus Christ. Translated out of the Latin Vulgate; Diligently Compared with the Original Greek. And first Published by the English College of Rhemes, Anno 1582. Newly Revised and Corrected according to the Clementine Edition of the Scriptures; with Annotations to clear up the Principal Difficulties of Holy Writ. As approved by the Rt. Rev. John Hughes, Catholic Bishop of New York. New York: D. & J. Sadlier. 1847.

This is the presumptuous title-page of the edition of the New Testament approved by the late Archbishop of New York. It is designed, doubtless, to displace the common and more approved version among such Roman Catholics, in this Protestant country, as desire to read the New Testament. approved by high authority, very few copies are either circulated by Romish priests, or are sought and read by the laity of that hierarchy.* Professing to be diligently compared with the original Greek, it differs in many places, and widely, from the most obvious meaning of the sacred writers. Its style is doubtless better than is that of the Latin edition, but inferior to the standard. Its "annotations to clear up the principal difficulties of holy writ" are few, often unscholarly, seldom in reference to those passages which are the more difficult to be understood, and are chiefly designed to confirm the papal reader in the more glaring errors of the Romish Church.

The Vulgate edition, of which this claims to be a translation, and the only one the Church of Rome acknowledges to be authentic, is very ancient. The author of it is not known. It

^{*}The copy on hand was purchased of Mr. L. Donatus, a convert from Roman Catholicism.

was long known by the name of the Italic version, or Itala, because of its great antiquity in the Latin Church. common or vulgar edition, it was named Vulgate.* The early Vulgate of the Old Testament was a nearly literal translation from the Greek Septuagint or Alexandrian edition. In A. D. 384, Jerome, under command of Pope Damascus, made a new one from the Hebrew, with a few references to the Septuagint. The Vulgate of the New Testament was of course translated from the Greek, though evidently modified by ancient Latin versions. An edition made up, during the sixteenth and seventeenth centuries, of the old Italic and of that by St. Jerome, and declared by the Council of Trent to be authentic, is that which is now known as the Vulgate. In harmony with the changeful character of certain features of Romanism and of authorities in that falsely-called infallible Church, Popes decreeing against decretals, and councils reversing the decisions of councils, even the authorized Vulgate was not generally approved, nor brought into public use by the Western Churches, until its authorization by the Council of Trent, held during the sixteenth century for the purpose of checking the Reformation, and then chiefly on the approbation known to have been given it by Pope Gregory I. in the sixth century.

The two chief Popish editions of the Vulgate are that of Sixtus V., printed in 1590, and that of Clement VIII., published in 1592, notwithstanding and contrary to a positive decree, from his predecessor, of excommunication against any and every person who should presume ever afterward to alter in the least the edition he had ex cathedra authorized and promulged. The edition of Pope Clement not only differed from that of Sixtus in some two thousand instances, but in some cases clearly contradicted it. And yet even this edition was declared to be the only authentic one, and was ratified and confirmed by a similar decree of excommunication against all who should say otherwise.‡ When the Popes saw to what a degree of detriment their authority had fallen because of the accurate translation and the circulation of the Scriptures, which were being somewhat widely consulted by the people,

^{*} Vulgate, from the Latin vulgo, vulgatus, to scatter, to publish; whence vulgus, the common people, an edition for the Latin people.

⁺ Dr. Clarke's Commentary, General Preface.

[‡] Watson, Art. Vulgate.

they not only left no methods unemployed that might discourage the culture of sacred erudition, but as a last resort caused the Latin Vulgate, which abounds with many and great errors, to be declared by the Council of Trent an authentic translation.* Because of the approbation thus given to it the Vulgate of the New Testament is regarded by the Romanists as preferable to the original Greek, and is, therefore, used at the altar, in the pulpit, in the schools; and, so far as they give any circulation to the Scriptures among the people, or rather among a privileged class of the people, this is the edition which is stintedly meted out, accompanied by such annotations as shall guard the reader against much truth. † The recent discovery by Professor Tischendorf of a very ancient version of the New Testament gives greater relative value to the Greek and other editions than to the Vulgate or the Italic, because it is more authentic than the celebrated Greek Codex Vaticanus, so called because preserved in the library of the Vatican at Rome, and which originally contained the whole Bible, but is now imperfect in both Testaments. It is thought to have been written in the fourth century, before the time of Jerome. # Mosheim, the historian, says that "the ancient Latin translation of the Bible commonly called the Vulgate abounds with innumerable gross errors, and in a great number of places exhibits the most shocking barbarity of style, and the most impenetrable obscurity with respect to the sense of the inspired writers." §

In evidence of the correctness of these learned opinions we cite the following passages, taken at random from the English edition under review:

"Then Herod . . . learned diligently of them the time of the star which appeared to them." | Matt. ii, 7. "Having received an answer in sleep." Matt. ii, 12. "Killed all the men-children." Matt. ii, 16. "I indeed baptize you in water

^{*} Mosheim, vol. ii, p. 62.

[†] According to Dr. A. Clarke the best Vulgate edition needs to be carefully collated with the most ancient MSS. before the boasting of the Latin Church shall be vindicated. Introduction to the Gospels.

t Carpenter's Guide to the Study of the Bible.

[§] Church History, vol. ii, p. 62.

^{||} The italicising is our own, to show wherein the translations are awkward, obscure, or inaccurate.

unto penance; . . . he shall baptize you in the Holy Ghost and fire." * Matt. iii, 11. "It is expedient for thee that one of thy members should perish." + Matt. v, 29, 30. "Take heed that you do not your justice before men. Therefore when thou dost an alms-deed," etc. ‡ Matt. vi, 1, 2. Jesus threatened him." § Mark i, 25. "Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them." Mark ii, 8. "He that shall blaspheme against the Holy Ghost . . . shall be guilty of an everlasting sin." Mark iii, 29. "And the rich man also died; and he was buried in hell. And lifting up his eyes, when he was in torments." Luke xvi, 22, 23. "He indeed hath possessed a field of the reward of iniquity, and, being hanged, burst asunder in the midst." Acts i, 18. "Against all ungodliness and injustice of those men that detain the truth of God in injustice." Rom. i, 18. "This blessedness then, doth it remain in the circumcision only?" etc. Rom. iv, 9. "Being justified therefore by faith let us have peace with God." Rom. v, 1. "Commendeth his charity towards us; because as yet we were sinners, according to the time, Christ died for us." Rom. v, 8, 9. "For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace." Rom. viii, 6. "Not in disputes about thoughts." Rom. xiv, 1. "Every man in his own order: the first fruits Christ, then they that are of Christ, who have believed in his coming." | 1 Cor. xv, 23.

The almost invariable rendering of δικαιοσύνην by justice rather than by righteousness is often an obscuration of the true idea of the sacred writers. Righteousness is a rectitude of heart and life with reference to the divine law; justice is a rectitude of character and life between man and man, as also a righteousness before God.

The English translation, "first published at Rhemes" during the Lutheran Reformation, is not as reliable as several other English versions of an earlier date and translated from the

^{*} In other places the same clauses are translated rightly, " with water," etc.

⁺ Συμφερει expresses duty rather than expediency.

[‡] In the most approved versions it is the same word in the Greek that here has these two renderings. Some recent editors read δικαιοσύνην, righteousness, instead of ἐλεημοσύνην, alms-deed.

[§] In classic Greek ἐπετίμησεν means to set a value upon for honor or dishonor, to esteem, to reprehend; in the New Testament, to rebuke.

An idea worthy of consideration.

Greek and the Vulgate, carefully collated and emended by the learned Adhelm, Bishop of Sherborne, in A. D. 706; by Egbert, Bishop of Lindesferne, in A. D. 720; by the Venerable Bede, a little later; by King Alfred in the eighth century; and by Elfric, Archbishop of Canterbury, in 995. Nor is it thought as reliable as the edition of Wiclif, translated from the Vulgate in about A. D. 1390. We are strengthened in this idea because of the jealousy and opposition awakened among the Romish clergy, who made several attempts to suppress it. In 1408 Arundel, Archbishop of York, ordained in convocation "that no book or treatise composed by John Wielif, or by any other of his time, or hereafter to be composed, should be read by any one, unless approved by the universities, under pain of being punished as a sower of schism and a favorer of heresy." This and still another intolerant decree did not, however, wholly suppress the reading of the sacred volume.* The progress of the Reformation in Germany and England removed some of the impediments, at least for a time, that Romanists had thrown in the way of translating the Bible; † so that in 1526 Tyndale's translation of the New Testament appeared. This again so roused the opposition of the Romish priests, that Bishop Tonsal bought up all the copies that could be found and burned them. Only one copy is known to be extant. But to such a pitch of enthusiasm had the popular mind been awakened, that the zeal of the Bishop outran his discretion. The money expended by him to purchase the edition enabled Tyndale to publish a more correct edition in This was followed by a translation of the entire Bible in 1535 by Miles Coverdale, which, being dedicated to Henry VIII., obtained the royal patronage the same year (1536) in which Tyndale was put to death in Flanders by Roman Catholic authority. Lord Cromwell and Archbishop Cranmer induced the king to issue an order that a "copy of the Bible should be provided and laid in the choir of every Church for every man that would look and read therein." ±

From this time editions of the English Bible followed each other in rapid succession, namely: that of John Rogers, the first martyr in the reign of the bloody Mary, published under the assumed name of Thomas Matthewes, in 1537; that of Graften

^{*} Carpenter's Hist. Eng. Bible. | D'Aubigné's Hist. Ref., passim. | Carpenter.

and Whitchurch in 1540, commonly called Cranmer's Bible, because of the preface written by the Archbishop; that of Coverdale, published in Geneva, because of the persecution under Mary, and thereby called the Geneva Bible; that of several learned men, some of whom were Bishops, presided over by Archbishop Parker in 1568, and called "the Bishops' Bible."* The New Testament in Greek and Latin by Erasmus in 1516 produced a powerful effect in aiding the Reformation in England, and was bitterly opposed by Franciscans and Dominicans. As a matter of self-defense, therefore, and for the purpose of supplying the Papal Church after the fall and death of Cardinal Wolsey, the champion of popedom in England, t with a copy of the Scriptures which might, with less danger to popular ignorance, be intrusted to such as would read them, the English college of Rheims in 1582-twenty-two years before James I. took measures to procure the present "authorized version"-translated from the Vulgate this edition, approved by Bishop Hughes, and now under examination.

It is further said to be "newly revised and corrected according to the Clementine edition of the Scriptures." That we may know what reliance to place on any copy of the New Testament based on the edition revised by Pope Clement VIII. in A. D. 1592, we quote the opinion of Dr. Clarke: "Pope Clement has certainly done much to restore the Vulgate to primitive purity; but much still remains to be done. The text should be settled by a further collation of the most ancient manuscripts. When this is done the Latin Church may be vindicated in that boasting in the Vulgate, which at present is but incautiously applied to this version. It certainly can never come into competition with the original Greek text, nor indeed with several of the ancient versions." # In regard to the Vulgate, the real foundation of the Clementine edition in matters of criticism, especially when unsupported by the Itala, Dr. Bloomfield says it is not "weighty," and that it had a bad effect "on the Greek text of the manuscripts of the Western and African families." §

We now turn our attention more fully to the edition of the

^{*} Carpenter. † D'Aubigné's Hist. Eng. Ref., p. 517.

[#] Introduction to the Gospels, etc.

[§] Greek Test., vol. i, p. 456; vol. ii, p. 142.

New Testament whose title-page we have given at the head of this article. Among its tabular prefaces it contains a "Table of Controversies," which includes among others, for the better guidance and fortification of its readers, "Absolution, the power promised and given to the Pastors of the Church;" "Baptism necessary to salvation;" "The Church infallible in matters of faith;" "Communion of one kind sufficient to salvation-body and blood are now inseparable;" "Confession of sins;" "Transubstantiation proved;" "Extreme unction;" "Images commanded and relatively honored;" "The power of granting indulgences;" "Mass a sacrifice;" "Matrimony a sacrament;" "Penance;" "Prayers for the dead;" "Relics miraculous;" "Departed saints assist us by their prayers;" "The Blessed Virgin Mary as intercessor;" and "Good works meritorious"-all which heresies are declared to be true and scriptural.

The parts more immediately deserving our attention are those which are so translated as to countenance papal errors, and the "annotations to clear up the principal difficulties." We take up and examine the more important in the order in

which they occur.

THE PERPETUAL VIRGINITY OF MARY.

Text: "And he knew her not till she brought forth her firstborn son; and he called his name JESUS." Matt. i, 25.

Annotation: "This is a mode of speech common among the Hebrews, and only assures us that our blessed lady was a virgin when she brought forth her son, which is the great point the Evangelist has here in view, without alluding to any subsequent matter. But by apostolical tradition we are assured that

she always remained a virgin."

To this note we take exception. It may be true that Mary had no children by her husband Joseph, but it is not probable. The Greek word πρωτότοκον means first-born, and implies a second born. It is not the proper word to designate only-born, for μονογενής, translated only son in Luke vii, 12, only child in Luke ix, 38, and only begotten wherever it applied to Jesus as the Son of God, is the appropriate word to designate only-born. According to the most learned critics the words ξως δυ ξτεκε, until she brought forth, strongly imply the con-

trary of perpetual virginity. Dr. Bloomfield quotes Campbell as saving that πρωτότοκον "does not necessarily imply Joseph's knowledge of her afterward, though it suggests the affirmative rather than the negative." Whitby sustains the same view. "Fritz shows that Ewg ov ETERE suggests only the affirmative." R. Watson and Dr. Clarke agree with this opinion. But we are inclined to go further, and to say that the structure of the sentence very strongly implies that Mary had other children; for, besides the implication in the word πρωτότοκον, and the still stronger suggestion in ξως δυ έτεκε, the emphatic clause τὸν ὑιὸν ἀντῆς τον πρωτότοκον, in which the definite article τὸν is intentionally repeated, and, taken in their relations, have the force of that which, still more strongly implies the same thing. A literal translation is, "That son of hers which was her firstborn." Dr. Clarke renders, "That son of hers, the first-born one."

I add again, what I have found no annotator referring to, namely, that in the clause ξως δυ ξτεκε, δυ is a pronoun meaning what, and refers to χρόνου implied, so that it should read, "until what time, or when, she brought forth that son of hers which was her first-born."* Wherever else in the New Testament πρωτότοκου is used, it naturally implies that others of a somewhat similar character followed or were born, as in Luke ii, 7, where the clause is the same as in Matthew; in Rom. viii, 29, "the first-born among many brethren;" in Col. i, 15, "the first-born [chief-born] of every creature;" † in Col. i, 18, "first-born from the dead;" and elsewhere with precisely the same force of meaning.

In harmony with the idea of the perpetual virginity of Mary is the Romish annotation on Matt. xiii, 55: "Is not his mother called Mary, and his brethren, James, and Joseph, and Simon, and Jude; and his sisters, are they not all with us?"

Annotation: "These were the children of Mary, the wife of Cleophas, sister to our blessed lady, (St. Matt. xxvii, 56; St. John xix, 25;) and therefore, according to the usual style

^{*} Robinson's Lexicon.

[†] On this phrase Dean Trench says: "I am not quite satisfied with 'born before every creature,' or 'brought forth before every creature;' because there lies in the original words a comparison between the begetting of the Son and the creation of the creature." For this reason I render chief-born.

of the Scripture, were called brethren, that is, near relations to our Saviour."

That cousins and other near relatives are sometimes called brethren, and that Mary, the wife of Cleophas, had sons bearing the names James and Joses, or Joseph, is true; but it does not follow that the four named in Matt. xiii, 55, were not the sons of Mary, the mother of Jesus, for nowhere are four sons bearing these names assigned to Mary of Cleophas. Nothing was more common then, nor is now, than that children of sisters and other relatives bear the same names :- family names are perpetuated even to late generations. These four brethren may have been sons of Joseph by a former wife, or younger sons by Mary, or possibly the sons of Mary of Cleophas, though probably not.* But as Matthew, who was cognizant of all the facts, and records the opinions of those who were familiar with the family of Joseph and Mary, (xiii, 55,) says later in his Gospel that Mary of Cleophas was "the mother of James and Joseph," not mentioning Simon and Jude as belonging to her family, it is yet more strongly inferred that these four were either sons or step-sons of Mary, the mother of Jesus. We therefore conclude, with the best scholars, that "the doctrine of Mary's perpetual virginity is a figment of later times, founded neither upon Scripture, nor uniform tradition, nor the reason of the case." +

PENANCE.

Texts: "Do penance: for the kingdom of heaven is at hand," Matt. iii, 2. "I indeed baptize you in water unto penance," verse 11. "From that time Jesus began to preach, and to say, Do penance," etc., iv, 17. "There shall be joy before the angels of God upon one sinner doing penance," Luke xv, 7.

Annotation: "Do penance. Pænitentiam agite, μετανοειτε — which word, according to the use of the Scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises."

In his elaborate and learned treatise on Romanism, + Dr.

^{*}Watson's Expos., Matt. xii, 46; xiii, 55: Dr. Clarke in loco, who thinks these were either the sons of Joseph by a former wife, or younger sons of Joseph and Mary.

⁺ Watson and Clarke on Matt. i, 25.

[‡] Vol. i, pp. 305-364.

Elliott shows from papal authorities that their idea of penance as a sacrament embraces priestly absolution, not ministerially, but judicially; contrition, or that "sorrow and detestation which the mind feels for past sins," or a "compensation for offenses which proceed from the free will of the person offending;" confession, which is private confession to a priest, whispered to the ear, and hence called auricular; and satisfaction, which is a satisfying of the justice of God by acts of penance, or by obtaining indulgence, or, as the last extremity, by undergoing the penalty of purgatory. These Romish views are drawn from what is supposed to be the literal and only meaning of penance, a word derived from the Spanish penante : * which again is from the Latin pæna, a word involving the idea of pain, punishment, penalty. But it is used quite as naturally and truly to denote mental pain, regret, sorrow, remorse, as it is bodily suffering. And, as every scholar knows, when a word is used in the Scriptures to express a religious fact or idea, it is taken out of its strictly literal and classical sense and lifted into another plane for the purpose of expressing, with slight change of meaning, a religious and spiritual idea-a Christian idea or fact. It is so with θάνατος, death; ζωή, life; πίστις, faith; ψυνή, life, and many others.

The true Latin formula that means to do penance for a fault is culpam pænâ luere,† rather than the clause in the above annotation. The proper meaning of pænitentia is repentance, after-thought. The impersonal pænitet means it repents me. Our words "repentance, repent," come from the French serepentir,‡ and mean, to feel sorrow, to change the mind. The phrase pænitentiam agite really means, therefore, what we understand by repentance, and expresses the precise idea of μετανοἔιτε, a word compounded of μετα, after, again, and νοεω, to understand, to think of, to consider, hence to perceive afterward, to change one's mind or purpose. § In this sense it is used in the Scriptures. In its full idea it is a product of godly sorrow in distinction from worldly sorrow.

As if conscious of the radical defect of the Romish idea in general, the translators of the English-Vulgate have correctly rendered μετάνοια in Heb. xii, 17, by the word "repentance:" "he

O Webster. † Ainsworth's Dictionary.

[§] Greek Lexicon.

[‡] Webster, Nugent.

² Cor. vii, 10.

found no place of (μετανοίας) repentance."* The difference between the Romish idea of penance and the true idea of repentance being so great, it is no marvel that, during the struggle against the Reformation, the priests cried out in opposition to Erasmus, "He has corrected the Vulgate, and put himself in the place of St. Jerome. What audacity! Look here! This book calls men to repent, instead of requiring them, as the Vulgate does, to do penance."†

TRANSUBSTANTIATION.

The first allusion to this dogma in the book before us is in the translation of our Lord's Prayer and in the annotation thereon. The next is in connection with the institution of the Eucharist, Matt. xxvi, 26. Thus:

1. Text: "Give us this day our super-substantial bread." Matt. vi, 11.

Annotation: "In St. Luke the same word is rendered daily bread. It is understood of the bread of life, which we receive in the blessed Sacrament."

In the original Greek, both here and in Luke xi, 3, the word "super-substantial" in the Vulgate, and "daily" in King James's version, is επιούσιον, a word not used in classic Greek. and only in these two places in the New Testament. If, as some think, it is made up of έπί, on, and εἰμι, to go, to come, then it means bread for the going day, that is, our "daily This is the probable meaning of the word in this bread." But if the word be derived from $\ell\pi\ell$ and $\ell\iota\mu\ell$, to exist. to be-though there is no such compound in use, unless this be one—then it means existing bread, essential or sufficient bread, bread for the present. This is unexceptionable. Whatever is the make-up of the word, it cannot mean super-substantial in any such sense as claimed by the annotators. In Luke xi, 3, we have τὸ καθ' ἡμεραν, according to the day, day by day, daily, instead of σήμερον, this day, as in Matthew, which shows that it is daily and needful bread that is meant. For Scripture is its own best interpreter.

2. Text: "This is my body." Matt. xxvi, 26.

Annotation: "He does not say, this is the figure of my body,

- * See Bloomfield also in loco. † D'Aubigné's Reformation, vol. v, p. 155.
- † Bloomfield, Watson, Clarke, in loco.

FOURTH SERIES, VOL. XXIII.—8

but this is my body. (Second Council of Nice, Act. vi.) Neither does he say in this, or with this is my body, but absolutely, this is my body, which plainly implies transubstantiation."

It is a well-known fact, conceded by all sound lexicographers, that the verb èui, to be, with a substantive as predicate in the same case with the subject, is often used, both in the classics and in the Scriptures, in a tropical sense to express, not what the subject actually is, but what it is like, is accounted to be, or signifies, so that èmi may be rendered to be like, to signify, to represent, * thus: "Ye are the salt of the earth;" "Ye are the light of the world;" "The seed is the word;" "The life was the light of men;" "I am the bread of life;" "This is my body;" and many instances, in all which the verb means represents. Dr. Bloomfield says: "All the best commentators are agreed that the sense of eou is represents or signifies; an idiom common in the Hebrew, which, wanting a more distinctive term, made use of the verb substantive, a simple form of speech vet subsisting in the common language of most nations. See Gen. xl, 12; xli, 26; Dan. vii, 23; viii, 21; 1 Cor. x, 4; Gal. iv. 24. Thus the Jews answered their children, who asked respecting the Passover, What is this? This is the body of the lamb which our fathers ate in Egypt."+

The Romish annotation on St. Luke xxii, 19, "Do this for a commemoration of me," is equally weak, and very repugnant to sound sense, namely: "This commemoration or remembrance is by no means inconsistent with the real presence of his body and blood under these sacramental vails, which represent his death. On the contrary, the best way we have of commemorating and celebrating his death is by offering in sacrifice, and receiving in sacrament, that body and blood by which we are redeemed."

The argument of the annotators for taking only one kind, and for omitting to distribute the wine to the laity, is much weaker than is this for transubstantiation: "Drink ye all of this. This was spoken to the twelve apostles, who were the ALL then present; and they all drank of it, says St. Mark xiv, 23. But it no ways follows, from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice, any more than that all the faithful are commanded to consecrate,

⁶ Robinson and Groves on this word.

⁺ Note on Matt. xxvi, 2c.

offer, and administer this sacrament." A further statement of the same idea is in the note on St. John vi, 54-" Except ve eat the flesh of the Son of man, and drink his blood, you shall not have life in you"-as follows: "To receive both the body and blood of Christ is a divine precept insinuated in this text. which the faithful fulfill, though they receive but one kind; because in one kind they receive both body and blood, which cannot be separated from each other." To the clear and positive statement in the Epistle to the Hebrews, (ix, 25,) that Christ is not often offered in sacrifice the annotator says: "Christ shall never more offer himself in sacrifice in that violent, painful. and bloody manner, nor can there be occasion for it. But this hinders not but that he may offer himself daily in the sacred mysteries in an unbloody manner."

To all this, except the Jesuitical "insinuation," we reply that the command "Take and eat" was also "spoken to the apostles." and they did eat. Does it not, therefore, follow "that all the faithful are here commanded to eat the bread?" Why, then, do not Romanists decline to eat the bread, as they (except the priest) do to drink of the chalice? The command is the same, and given to the same. If all may eat the bread, so may all drink the wine, which is not in the bread; and the body of Christ in heaven is a "spiritual body," not being "corruptible, flesh and blood," * and to be no more on earth until "he shall so come in like manner as ye have seen him go into heaven," + and cannot therefore be in the hands of priests on earth, much less in many places at the same time, so that to eat the body of Christ in the corporeal and material sense of papists not only "cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." ‡

PURGATORY.

Roman Catholic authorities define Purgatory to be the "middle state of souls, suffering for a time on account of their sins, which is proved by those many texts of Scripture which affirm

^{* 1} Cor. xv, 44, 50. + Acts i, 11.

[‡] Art., Rel. xviii. For a full and satisfactory answer to this error see Elliott on Romanism, vol. i., book ii., chap. iv., Art., Transubstantiation.

that God will render to every man according to his works; so that such as die in lesser sins shall not escape without punishment."*

But not one of the six texts appended to this definition for proof makes the least allusion to it, nor to any thing on which this heathenish and materialistic dogma can legitimately rest. The proof-texts and the annotations thereon are as follows:

"He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment." Matt. xii, 32, 36.

Annotation: "From these words St. Augustine and St. Gregory gather that some sins may be remitted in the world to come, and consequently that there is a purgatory, or middle place. This shows there must be a place of temporal punishment hereafter, where these slighter faults shall be punished."

Text: "In which also coming he preached to those spirits that were in prison, which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water. 1 Pet. iii, 19, 20.

Annotation: "Spirits in prison. See here a proof of the middle state of souls."

The reader will see from this array of supposed Scripture argument for the really visionary doctrine of purgatory that the proof is very slight, indefinite, irrelevant. The argument overlooks the atonement, its efficacy and extent, the power of truth, and the spirit of God. Not only reformatory but saving power is attributed by Romanists to suffering endured, not so much in this life of probation, correction, discipline, and chastisement, but in another life of which God has made no revelation other than that it is final, either in changeless happiness or in eternal misery. All Scripture teaches clearly that the judgment closes up and seals the events of probationary life and of the earthly as well. Somewhat modified in its surroundings and possibilities of relief by prayers and rewards, this purgatorial dogma appears in the creed of that class of Universalists, known as Restorationists, who hold that, at some point of time

^{*} Table of Controversies.

through the mystical union of mankind with Christ, in eternity, all men will be restored, through a repentance induced by sufferings after death, to holiness and heaven.*

But scholastic and controversial Romanists place their chief dependence for any Scripture authority for this doctrine on 1 Peter iii, 19, 20. Their translation is erroneous. Instead of "in which," èv & should be "by which," as in the common version. The word ἐκήρυξεν, rendered "preached," when taken alone, without a qualifying or defining word to show what is preached, does not mean to offer or proclaim good news to be accepted, to evangelize, to "preach deliverance to captives," but only to proclaim. Whenever in the New Testament it is used in the stead of ἐναγγελίζεται, it is adjoined to some other word that shows what is the subject of proclamation, such as το ἐναγγέλιον, preaching the Gospel; βαπτισμα, preaching baptism; ἐνιαντὸν, the year of the Lord; τον Χριστόν, preached Christ; τὸν λόγον, preach the word. It is sometimes translated proclaim, publish. These added words fix the subject of the proclamation. Now in the text the word stands unaccompanied by any other word to show what was proclaimed, leaving it to be inferred from the context and from the historical fact alluded to that the proclamation, if made to disembodied spirits, was the grand fact that Christ had suffered for sins in order that he might bring living men to God. Instead of being a proclamation of "deliverance to captives" in purgatory it was rather an announcement to all spirits in Hades, good and bad, of that great event tremendously interesting to the universe of men.

Of this text there are only two interpretations that deserve our attention. One is that the men living in the days of Noah were in the prison of unbelief and sin, were "prisoners of hope,"† and that Christ then preached to them by his Spirit in and through the person of Noah, who was a preacher of right-eousness.‡ This is an easy and natural interpretation of the text. The other opinion, and one commonly entertained by learned commentators, is that, during the time that the body

^{*}First taught in this country by John Murray about the time of the American Revolution.

† Zech. ix, 12.

[‡] Compare Gen. vi, 3; Heb. xi, 7; 2 Pet. ii, 5; wherein Noah is set forth as a preacher by the Spirit of God. See Clarke in loco, and Elliott, vol. i, book ii, chap. xii, p. 372.

of Christ was in the sepulcher, his spirit was in Hades or Sheol,* and he then and there announced the fact of redemption by his death, to the antediluvians as to all others, but to them as sinning against the warnings of Noah—not that he preached repentance, faith, and deliverance to them, which is not even intimated, but, as Bishop Horsley says, proclaimed the fact of redemption to those who were "formerly disobedient," and who were before death recovered from their disobedience, and had been brought to faith in the Redeemer to come. To such souls in Paradise he declared the glad tidings of their coming resurrection and deliverance to the true heaven.†

AURICULAR CONFESSION.

This dogma and practice of papists, by means of which the priests hold the secrets of the people and sway a wonderful and universal power over the deluded masses of that hierarchy, is grounded chiefly on the so-called "judiciary power of binding and loosing, forgiving and retaining sins, given to the pastors of Christ's Church,"‡ supposed to be found in the pastoral authority given by our Lord in his address to the Apostles: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii, 18.

But the paragraph of which this is the conclusion shows that the authority and power here given by our Lord is only judiciary, and is to be exercised by apostles or by ministers as executive officers, and then only after a reference of the "trespass" to the Church, after a hearing of witnesses, and a rendering of the verdict; or, as a learned American commentator \\$ thinks, the "power of the keys" pertained primarily to the apostles alone, and so far as it is continued it pertains less to the clergy than to the whole Church, of which the clergy are the authorized ministers and rulers. The granting of power and authority to hear confessions, and of extending indulgences, is supposed by Romanists to be found in the authority given to Peter when our Lord gave to him his surname indicative of his future character and position in the Church, and announced that he should

^{*} See Psa. xvi, 10, and Acts ii, 27, in their application to Christ; as also Luke xxiii, 43, as to Christ in Paradise.

⁺ Homily quoted by Bloomfield in loco.

[‡] Table of Controversies.

[§] Dr. Nast, pp. 417-419.

open the kingdom of heaven to the Gentiles, namely: "Thou art Peter, . . . and I will give thee the keys of the kingdom of heaven," or of the Church. But the fulfillment of all this transpired in the preaching of Peter to the Gentile Cornelius, (Acts x,) and in the decision of the first Church Council announcing the abrogation of the Mosaic ritual, and sustaining the course of Peter in preaching to the Gentiles, Acts xv, 7-21.

A further defense of the Confessional is made in the annotation on St. James, (v, 16,) "Confess therefore your sins one to another:" "That is, confess your sins to the priests of the Church."

To this note we object, (1,) That παραπτώματα does not mean sins so much as mishaps, faults, inadvertencies between man and man, though it is used to designate Adam's transgression and fall in their relation to mankind; (2,) the epistle is to the general Church, "the twelve tribes which are scattered abroad;" and though in the case of sickness the elders of the Church are to be called in for counsel and prayer, yet the confessions of wrongs is to be reciprocal, to one another $(i \lambda \lambda \hat{\eta} \lambda \omega_c)$ rather than to the elders $(\pi \rho \epsilon \sigma \beta \nu \tau \epsilon \rho \sigma \omega_c)$ as Church officers, much less as priests in the papal sense. And all on the general principle of mutual forgiveness: "Forgive, and ye shall be forgiven." "If ye forgive not men their trespasses, neither will your Father forgive you."

The Romish ideas of the nature of confession and of the obligation of the seal, as stated by Peter Dens, their greatest authority, and as approved by Catholic Prelates of Ireland, September, 1808, February, 1810, and September, 1810, are extreme and blasphemous; and the revelations of lust and crimes authorized to be made known to the priests, and by them to be reserved in secret from justice, are really appalling, and dangerous to free institutions, as is seen from the following extracts: *

^{, &}quot;Ques. What is the seal of sacramental confession?

[&]quot;Ans. It is the obligation or duty of concealing those things which are learned from sacramental confession.

[&]quot; Ques. Can a case be given in which it is lawful to break the sacramental seal?

[&]quot;Ans. It cannot, although the life or safety of a man depended thereon, or even the destruction of the commonwealth; nor can

^{*} Dens on The Seal of Confession, compiled by Z. Donatus, vol. vi, p. 248.

the Supreme Pontiff give dispensation in this; so that, on that account, this secret of the seal is more binding than the obligation of an oath, a vow, a natural secret, etc., and that by the positive will of God.

"Ques. What answer, then, ought a confessor to give when questioned concerning a truth which he knows from a sacramental confession only?

"Ans. He ought to answer that he does not know it, and, if it be necessary, to confirm the same with an oath.

Objection: It is in no case lawful to tell a lie; but that confessor

would be guilty of a lie, because he knows the truth.

"Ans. I deny the minor; because such a confessor is questioned as a man, and answers as a man; but now he does not know that truth as a man, though he knows it as a God, says St. Thomas, and that is the free and natural meaning of the answer, for when he is asked, or when he answers outside of confession, he is considered as a man.

"Ques. What if a confessor were directly asked whether he

knows it through sacramental confession?

Ans. In this case he ought to give no answer, but reject the question as impious; or he could even say absolutely, not relatively, to the question, I know nothing, because the word I restricts to human knowledge.

The true and scriptural view of confession of sins is clearly and fully stated by Dr. Elliott, as follows:*

All the sins that can be confessed fall under these three heads, namely, those whereby God is offended, and he only; or those whereby some particular man is offended, as well as God; or such whereby scandal is given to the public society of Christians where we live, though no particular man be injured.

As to sins whereby God is injured, we think it proper and agreeable to God's word that men should confess, even privately, to pious men, and more especially to a pious minister. Such a confession is commendable to a sinner who needs direction to overcome some particular sin; or when he is so overwhelmed with the burden of his sins as to need some well-informed Christian to explain to him the terms of the Gospel.

In regard to sins of the second class, namely, whereby we have injured particular persons, we are certainly bound not only to confess them to God, but to the offended person also, and, as far as in

our power, make restitution to him.

In reference to those sins which injure the public society of Christians, although no particular person is offended, we are bound to confess such sins to men as publicly as our sins are. Such was the practice of the primitive Church. This is the doctrine of Protestants concerning Confession, and it is such as may be justified to

^{* &}quot;Romanism," vol. i, book ii, chap. ix, pp. 311, 312.

all the world. But the popish doctrine is quite different from this, and serves quite different purposes. By Confession they mean not confession to God, nor confession to an injured person, nor confession to the Church in cases of public offense or scandal, but private confession to a priest, which they call auricular confession, because it is whispered in his ear.

This statement is followed by a masterly refutation of the papal dogma, and by a triumphant defense of the truth as it is in Jesus.

PAPAL SUPREMACY.

In reference to the Pope as "chief bishop," the "Table of Controversies" says, "St. Peter, by Christ's ordinance, was raised to this dignity, Matt. xvi, 18, 19."

The annotation reads thus:

As St. Peter, by Divine revelation, here made a solemn profession of his faith of the Divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him, namely: That he, to whom he had already given the name *Peter*, signifying a rock, (John i, 42,) should be a *rock* indeed of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ himself, the chief pastor, ruler, and governor; and should have accordingly all fullness of ecclesiastical power, signified by the Keys of the Kingdom.

"Upon this rock," etc. The words of Christ to Peter, spoken in the vulgar language of the Jews, which our Lord made use of, were the same as if he had said in English, "Thou art a rock, and upon this rock I will build my Church." So that by the plain course of the words Peter is here declared to be the rock upon which the

Church was to be built.

With all deference to authorities we pronounce this one of the weakest, most evasive, and most unscholarly of annotations in this volume, sectarian and unfair as many of them are shown to be. The error on which it is based is, the annotator makes no allusion to the obvious difference in the mind of Christ, as shown by the historian in the use of $\Pi \acute{e}\tau \rho \sigma$, the name given to Simon, which is in the masculine gender, and means stone, and the immediate use of $\pi \acute{e}\tau \rho a$, rock, feminine, not applicable to Peter as a man, but only to his confession, or to the truth of his confession; or to the character of Peter, to be developed in the future. If, as Dr. Bloomfield urges, it does refer to Peter as the chief of the Apostles, primus in paribus, or the first to

preach Jesus to the Jews and to the Gentiles, then it can only refer to his subsequent character—his energy, faith, and firmness. The precise significance of $\pi \ell \tau \rho q$ is, "a mass of living rock."* The name Peter was given to Simon, as is often the case in the Scriptures, to denote some quality or disposition. In this instance it expresses his firmness and truthfulness in first and openly acknowledging the character of Christ. "In like manner James and John are surnamed Boanerges, sons of thunder,"† so that it was either to the character or to the confession of Peter, rather than to any chief office, that Christ referred by the word $\pi \ell \tau \rho a$.

The other notes as to the primacy of Peter are of little weight. For instance, in the enumeration of the Apostles, Matt. x, 2–4, the translators, like the servants of King James, were careful to exceed the bounds of the original Greek, and to render $\pi\rho\tilde{\omega}\tau\sigma_{\zeta}$, which is without the article prefixed, "the first," as though he had a supremacy over the others. But this is not the design of the writer. It is only in accordance with the usage of all writers to say first in enumerating several persons or things, with no intention of giving either dignity or rank to the first named, for example: "Early the first ($\pi\rho\tilde{\omega}\tau\eta$) day of the week;" "the first ($\pi\rho\tilde{\omega}\tau\sigma_{\zeta}$) who should arise from the dead;" and "the wisdom from above is first ($\pi\rho\tilde{\omega}\tau\sigma_{\zeta}$) pure," etc.

The annotation on the charge given to St. Peter, "Feed my sheep," John xxi, 17, is very far-fetched, namely, "Our Lord had promised the spiritual supremacy to St. Peter, Matt. xvi, 19, and here fulfills that promise by charging him with the superintendency of all his sheep, without exception, and, consequently, of his whole flock, that is, of his whole Church."

How any such universal charge is gathered from this simple and earnest command to Peter to feed the flock of God, a charge which Peter himself subsequently gave (1 Pet. v, 2) to the *elders* of the Church, it is difficult for ordinary minds to see. It certainly means no more than is embraced in the pastoral relations and offices of all ministers of Christ to the disciples under their watch-care and instruction.

The next reference to the supremacy of Peter which we find in this version is in the Epistle of St. Paul to the Galatians,

^{*} Robinson's Greek Lexicon.

⁺ Bloomfield in loco.

(ii, 11,) "When Cephas"—a Hebrew word meaning the same as Πέτρος—"was come to Antioch, I withstood him to the face because he was to be blamed."

Annotation: "The fault that is here noted in the conduct of St. Peter was only a certain imprudence in withdrawing himself from the table of the Gentiles, for fear of giving offense to the Jewish converts. But St. Paul's reprehending him was

not any argument against his supremacy."

To this we reply, first, that it seems not a little evasive to introduce in the text here the word Cephas, though it means the same as Peter, because in the original Greek it is Πέτρος. It looks as though the translators wished to conceal from any ignorant reader that it was really the so-called infallible Peter that St. Paul confronted, and that, too, "because he was to be And then to meet the real difficulty in the case they append the note we have transcribed. We add, second, that the context clearly shows that in no respect did St. Paul recognize the supremacy of his fellow-apostle. He elsewhere (2 Cor. xi, 5) not only modestly declares himself "not a whit behind the very chiefest apostles"-by whom were meant "James, Cephas, and John, who seemed to be pillars," Gal. ii, 9-but he very plainly makes a comparison that bears hard on any supremacy of St. Peter over either himself or the other apostles, thus: "But of those who seemed to be somewhat, whatsoever they were, it maketh no difference to me. God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me; but contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they come unto the circumcision. Only that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch I withstood him to the face, because he was to be blamed."

The reader will notice that, in this justifiable comparison of

himself with others, the Apostle Paul places himself on an equality with St. Peter; that one was called to the Jews, the other to the Gentiles; that the apostleship of each had the same "effectual" and "mighty" working; of the three "who seemed to be pillars," James, who was Bishop of Jerusalem, and President of the first Church Council, (Acts xv.) is first named; that these three jointly recognized the equal apostleship of St. Paul by giving to him "the right hand of fellowship;" and that St. Paul seeing not only the fallibility but even the blamableness of Peter, nobly "withstood him to the face," extinguishing the Papal dogma of Peter's supremacy by a breath.

These are among the chief heresies stated and defended in the Rhemish Testament before us, and our animadversions are made from a scriptural and critical point of view. And yet in this version are many things worthy of high commendation. The translation is sometimes beautifully simple, faithful, and accurate. Some of the few notes are non-partisan, and to the point; so that it were better to place even this edition of the New Testament into the hands of Papal adherents than none at all, as is the usual policy of the authorities of that hierarchy. The superabundance of truth more than counterbalances the errors of translation, and the partisan notes inserted are less for the purpose of "clearing up the principal difficulties of Holy Writ," than for guarding the readers against so-called "Protestant heresies."

ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE. ROMAN CATHOLIC CHURCH.

THE VATICAN COUNCIL—ITS SUSPENSION—MOVEMENTS WITHIN THE CATHOLIC CHURCH—ABOLITION OF THE TEMPORAL POWER.—Our record of the Vatican Council in the last number of the "Methodist Quarterly Review" closed with the promulgation of the doctrine of Papal infallibility on the 18th of July. One or two days before the leaders of the opposition made a last effort to induce the Pope either to withhold, or at least to adjourn, his consent to the schema adopted by the Council. They presented an address to this effect, signed by fifty-six Bishops; but the Pope declined to accede to the request, strongly expressing his personal sympathy with the new doctrine. Immediately after its promulgation a general furlough was given to all Bishops who desired to visit their dioceses, and so many

availed themselves of the permission received that soon no more than about one hundred and fifty remained in Rome to take part in the general congregations which were continued. All the Bishops were expected to return in November, but ere this time arrived Rome and the Papal States were annexed to the kingdom of Italy, and the Pope issued a bull (7th October) suspending the Council.

According to the official paper of Rome, all the Cardinals who had belonged to the opposition, namely, the Cardinal Archbishops of Vienna, Prague, and Besançon, and Prince Hohenlohe, declared their submission to the new doctrine as soon as it had been promulgated. Their example was soon followed by a considerable number of Archbishops and Bishops. The Bishops of Germany held a meeting at Fulda, and issued a pastoral letter, in which they proclaimed Papal infallibility to be henceforth a doctrine of the Catholic Church, and enjoined upon all members of the Church an unequivocal submission. Some surprise was created by the circumstance that among the signatures of the pastoral letter the names of the prominent opponents of the doctrine, in particular those of the learned Bishop Hefele of Rottenburg and Bishop Foerster of Breslau, did not appear. The expectation that some of these Bishops would persist in their opposition and decline to promulgate the new doctrine in their dioceses was, however, not fulfilled. The Bishop of Breslau, it is true, offered to the Pope his resignation; but when it was declined in Rome he retained his office, and exhorted the people of his diocese to accept the decision of the Council. One after one all the Bishops of the opposition seem to have signified their submission; at least no case of open resistance had become known up to the middle of December, with the only exception of four Armenian Bishops who revolted against the Papal authority in common with a considerable portion of the Catholic Armenians, and were accordingly excommunicated.

While the Bishops submitted to the Papal dictates, a strong movement of opposition showed itself in Germany among both priests and laity. The leaders in this movement were the professors of theology at the universities and theological schools, Munich, Prague, Bonn, Breslau, Freiburg, Munster, Braunsberg, and other schools issued strong protests, and a conference of professors, held in August at Nuremberg, under the presidency of the learned Döllinger, denied the œcumenical character of the Council altogether, and demanded the convocation of another really free Council. Among those who declared their concurrence with this view were most of the prominent theological scholars of Germany; among others Abbot Haneberg of Munich, Drs. Dieringer, Reusch, and Langen of Bonn, Canon Baltzer of Breslau, and Professor Michelis of Braunsberg. The latter, who has for many years been a noted champion of the interests of his Church both in the province of literature and of politics, went further than any one else, and issued a fiery protest "against the Pope Pius IX." denouncing him in the name of the old Catholic Church as a heretic and destroyer of the Church. The best literary paper of the whole Catholic Church, the Theologische Literaturblatt of Bonn, is an outspoken champion

of this resistance, for its editor, Professor Reusch, and all its numerous contributors, are earnest opponents of the new doctrine. The Bishops, after submitting themselves, cannot decline to use coercive measures against the teachers of theology. They have consequently demanded from all the professors of the theological faculties and schools a declaration of assent, and threaten all the recusants with suspension. Already four of the theological professors of the University of Bonn have been forbidden by the Archbishop of Cologne to continue their theological lectures, and the professors of the University of Munich have been threatened with the same fate. A considerable number of parish priests have likewise been sus-

pended from their functions for refusing submission.

The lay professors of the German universities are almost a unit in rejecting the infallibility of the Pope and the œcumenical character of the Council. A strong declaration in this sense was issued by forty-four lay professors of the University at Munich, and received numerous declarations of assent from the professors of the other universities, of the gymnasia, and other higher schools. In Cologne a central committee was formed to organize the resistance to the Council all through Germany, and to obtain signatures to a collective protest. Several thousand signatures were thus obtained; yet it must be admitted that, although many of the prominent scholars and leading laymen are determined to persist in their opposition, the movement has thus far not assumed very large dimensions. If several Bishops had joined the movement, a schism like that of the Jansenists of Holland might have been the result. As this is not the case, no new ecclesiastical organization is likely to be effected: but the only result will be the secession of a number of individuals from the Church of Rome. Those who side with Rome indulge the hope that the number of real secessions will be small; and they console themselves with the consideration that among the prominent men who have signed the protest there are not a few who had long ceased to be practical Catholics, yea, some who have publicly renounced their belief in supernatural Christianity, and some who were suspected of atheism. This charge is in some instances based upon undoubted facts, although the most prominent among the leaders of the opposition, like Döllinger, have heretofore been regarded as pillars of the Church.

The governments of Europe were unanimous in discountenancing the dogmatical decrees of the Vatican Council. The Emperor of Austria on the 11th of August formally declared the abolition of the Concordat of 1855, which had given important privileges to the Church of Rome. Bavaria and other governments forbade the official promulgation of the new doctrine by the Bishops, a measure which was soon found to be of no avail. The attention of most governments was, however, so fully absorbed by the German-French war that no steps whatever were taken

with regard to the subject.

The promulgation of the Papal infallibility was soon followed by the overthrow of the temporal power of the Pope, and the annexation of Rome and the remainder of the Papal territory to the kingdom of Italy. A

popular vote on this important change showed that the people who cared at all to cast a vote were unanimous in its approval. The Bishops throughout the Catholic world, and a number of Catholics in all the countries, protested against the spoliations of the Holy Father; but none of the Catholic governments of the world interfered in his behalf. Strong intimations were, however, given that, after the close of the great European war, many governments would demand from Italy guarantees that the head of a Church, counting so many adherents in all the large countries, will henceforth enjoy an independent position which will prevent his being influenced by the government of Italy.

ART. IX.—FOREIGN LITERARY INTELLIGENCE. GERMANY.

The romantic school of German literature at the close of the last and the beginning of the present century is of the greatest importance in the history of religious life in Germany, for it designates the reaction against the rationalistic and deistic views which had for some time had an undisputed ascendancy. A very valuable work on the subject has recently been published by R. Haym, (Die Romantische Schule. Berlin, 1870,) who is known in the literary world, by his works on W. von Humboldt and Hegel, as a master in biographical description. Among the many prominent men who more or less were under the influence of the romantic school were Tieck, Novalis, Schleiermacher, the poet Hölderlin, the two brothers August Wilhelm and Friedrich Schlegel, Steffens, and Schelling.

The Lutherans of Germany in general belong among the staunchest champions of the principle of a State Church, and it is therefore a remarkable sign of the times that one of the most prominent Lutheran writers of our age, Prof. Harnack, has openly come out (Die freie Lutherische Volkskirche. Erlangen, 1870) in favor of abolishing the present State-Church system, and advocates the substitution for it of what he calls "confessional" Churches, which will be but little different from the free Churches of America and other countries. He strongly contends for the principle that the reception of any individual into the Church shall only take place after an express confession of the faith of the Church by the candidate, and a promise on his part to conform his life to the faith and confession of the Church, to submit to her discipline, and to place his talents and powers at the service of the Church. It is remarkable that among thinking men of all parties the conviction of the impending collapse of the State-Church system is rapidly gaining ground.

A valuable contribution to the rich literature of monographs on the heroes of the Reformation is a life of the celebrated David Chytræus by Dr. Krabbe, Professor of Theology at the University of Rostock. (David

Chytraus. Dargestellt von Dr. Otto Krabbe. Rostock, 1870.) Chytraus (born 1531, died 1600) was, like Melanchthon, a man who worked for the success of the Reformation more by his works than by an active participation in the reconstruction of the Reformed Church. The author, who, like all the theologians of Mecklenburg, belongs to the stiffest school of Lutheranism, glorifies Chytraus as a champion of the sound Lutheran doctrine; but, although Chytraus was one of the compilers of the Book of Concord, the great symbolical standard of the uncompromising Lutherans, it is on the other hand certain that, both at the beginning of his academical career and toward the close of his life, he was a warm friend of Melanchthonian principles.

The war of the new materialistic school against Christianity and against the very idea of religion continues to call forth a very numerous literature on both sides. One of the foremost champions of the materialists is Dr. L. Büchner, whose principal work, on "Kraft und Stoff," (Force and Matter,) has gone in Germany through nine editions, and has been translated into English, French, and a number of other languages. Dr. Büchner has recently finished his new popular work on the place of man in nature, (Die Stellung des Menschen in der Natur. Leipsic. 1869-70. Three parts.) The first part of this work claims to give an answer to the question, "Whence do we come?" the second to the question, "Who are we?" and the third to the question, "Whither do we go?" In the two first parts Büchner claims to have fully solved "the great mystery of human existence," and in the third part he regards as the aim of human society a general republic and universal peace, the common possession of the soil, abolition of marriage as a permanent institution, social and political emancipation of women, destruction of every form of religion, and the immortality of matter.

One of the most important writings against the theory of Karl Vogt, that man is a lineal descendant of the ape, has recently been published by Professor R. Virchow, of Berlin, equally distinguished as one of the first anatomical writers of the age, and as a leader of the Liberal party of Germany. (Menschen-und Affenschädel. Berlin, 1870.)

All friends of education will take a deep interest in a work by Dr. W. Schrader, which has for its object to give a comprehensive view of his principles and the aims of the Prussian system of public education. (Erziehungs und Unterichtslehre für Gymnasien und Realschulen. Berlin, 1869.) The astonishing progress which Germany, and in particular Prussia, has made during the last half century is generally ascribed, for a large part, to its excellent system of public instruction.

FRANCE.

The first French work of importance on ecclesiastical statistics has recently been published under the title *Tableau de l'église Chretienne au dix-reuviéme Siècle.* (Lausanne, 1870.) The author, Arnaud de Mestral, is a minister of the Reformed Church of the Swiss Canton of Vaud. In

accordance with what is now generally understood in scientific theology by "ecclesiastical statistics," the author does not confine himself to registering figures showing the numerical strength of the various divisions of the Christian world, but he aims at giving a picture of the different Churches, which shows as well its form of worship, its discipline, and ever- thing relating to its outward appearance. Though the author has made special studies on his subject, he omits several important ecclesiastical movements of the few last years. He divides Christianity into two Church-families, the former consisting of the Oriental and the Roman Catholic Churches, the latter of the Protestant Churches. With regard to the Church of Rome, the author shares in many points the views of Guizot in his "Meditations," and he expresses hopes with regard to the Vatican Council, which the transactions of that assembly, and, in particular, the proclamation of the doctrine of Papal infallibility, have probably dispersed. Within the Protestant Churches he distinguishes three groups, which he calls Telement conservateur, Telement reformateur, and Telement radical. The conservative element is represented by the Lutherans and the United Evangelical Churches of Germany, the Moravians, and the Anglican Churches; the reformed element has its seat in the Reformed Churches of France, Switzerland, Holland, the Waldensians, and the others; the radical element prevails in the Free Churches of Switzerland and Scotland, and the Presbyterians and Methodists of Great Britain, Ireland, and North America.

ART. X.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

American Quarterly Reviews.

American Preseyterian Review, October, 1870. (New York.)—1. A New Analysis in Fundamental Morals. 2. The Song of Songs. 3. Papal Infallibility and the Nineteenth Century. 4. Recent Works on Logic. 5. Roman Letters on the Vatican Council. 6. A Letter from Roger Sherman to Dr. Samuel Hopkins. 7. Exegetical Studies in the Gospel of John. 8. Recent Unitarian Developments. 9. The Relation of Philosophy to Theology.

Christian Quarterly, October, 1870. (Cincinnati.)—1. Confirmation. 2. The Spirit of the Nineteenth Century and Creeds. 3. The Human Spirit and the Animal Soul—Is the Difference between them a Difference of Kind or Degree?

4. Sidney Smith. 5. Pegeneration—The New Birth. 6. Prophetic Inspiration. 7. Naturalism.

EVANGELICAL QUARTERLY REVIEW, October, 1870. (Gettysburgh.)—1. The Cultivation of the Religious Sensibility. 2. Aids to Sermonizing. Translated from the German of Dr. A. Rogge. 3. Completeness in Christ. 4. The Civilizing Influences of Christianity upon the World. 5. Chemnicius Redivivus. 6. The Ministry. Article Fifth of the Augsburg Confession.

Universalist Quarterly, October, 1870. (Boston.)
 Biographical Sketches—Hosea Ballou.
 The Rationale of the Nation.
 Christianity Contrasted with other Systems.
 Contributions to the History of Universalism.
 The Catholic Church.
 Mountford on Miracles.
 The Chinese on the Doctrine of Total Depravity.

FOURTH SERIES, VOL. XXIII.-9

BIBLIOTHECA SAGRA, October, 1870. (Andover.)—1. The Significance of the Jewish Sacrifices. 2. The Favorable References to the Foreign Element in the Hebrew History. 3. The Inscription of Mehsa, King of Moab. 4. Eschatological Studies. 5. Theories of the Resurrection. 6. Dr. Forbes on Romans v, 12–21. 7. Revelation and Inspiration. 8. The Silence of Women in the Churches—Objections Considered. 9. The Diaconate an Office.

The "BIBLIOTHECA SACRA" boasts on its cover its fortieth year of a truly honorable life. Since the day of Moses Stuart's young manhood, Andover Seminary, from which it unfurls, has been perhaps the leader in elevating biblical science to its present standard in this country. The periodical itself has had a prime share in this noble work. In high, uncompromising sacred scholarship, catering to no low popular demands, it is without a competitor in the English language. The "Journal of Sacred Literature" did for awhile, on the other side of the Atlantic, show signs of faint rivalry, but that has gone down and left no successor. An embarrassment is reported as existing in England in finding sufficient Old Testament scholarship for her Bible revision. The pages of this periodical furnish good grounds for believing that England might safely commit the Old Testament to the Hebrew scholarship of America. The number before us is among its best issues.

The article on "The Inscription of Mesha King of Moab," by Rev. William Hayes Ward, possesses special interest. This inscription, briefly noticed in a previous number of our "Quarterly," has aroused the attention of scholars throughout Christendom. The leading paleographists and Phænician linguists and antiquarians, such as De Vogüe, Derenbourg, Schlottmann, Renan, and Rawlinson, have treated it with notes and comments. Mr. Ward's article on the subject is the fullest and

best we have seen.

A year or two ago, Clermont-Ganneau, interpreter of the French consulate at Jerusalem, learned that there existed in Dhibân, the ancient Dibon, on the west side of the Dead Sea, in the ancient country of Moab, a large block of black rock covered with written characters. The young Arab whom he sent to procure a paper impression of the inscription encountered an attack from the Bedouins, but happily there was sufficient presence of mind in the midst of the fray to snatch the imperfect paper impression and bring it off in triumph. The natives subsequently broke the stone into smaller blocks, with the expectation probably of selling the pieces as a speculation. Gan-

neau obtained several supplementary impressions of the pieces and published a fac-simile of them in the "Revue Archæologique," which furnishes the basis mainly of Mr. Ward's present copy. "Of the original monument about two thirds, including six hundred letters, are now in Jerusalem, having been secured by M. Ganneau."

"The stone was about thirty-nine inches high, twenty inches wide, and twenty inches thick. The engraved face was of about the shape of an ordinary grave-stone, rounded at the top, and is indicated quite exactly by the outline of the transcription given on another page. The stone is a very heavy, black basalt. Its extreme hardness is the reason why the letters are engraved quite superficially. It is a point of great interest that the words are separated by points, and the sentences by perpendicular lines. This seems to have been, then, an antique way of writing in the Phænician character. It is of the greatest aid in translation."

Mr. Ward gives the inscription in Hebrew characters, nearly filling a page of the "Bibliotheca Sacra," with an English translation, philological notes, a valuable chapter on the relations of the inscription to Old Testament history, and a brief dissertation on its linguistic peculiarities.

We give his translation of the inscription: "Letters in brackets are conjectural readings to fill lacunæ. The length of the vacant spaces indicates quite accurately the lacunæ in Ganneau's fac-simile, and in this respect the present copy is superior to any transcription that has been published in

Europe."

"I am Mesha, son of Chemosh [nadab,] King of Moab, [the D-] ibonite. | My father reigned over Moab thirty years, and I reigned after my father. | And I made this high place to Chemosh in Karhah, and this House of Salvation, because he has saved me from all the attacks, and because he has caused me to look on all my enemies. | O[mr]i was King of Israel, and he afflicted Moab many days, because Chemosh was angry with his [land]. | And his son succeeded him, and he also said, "I will afflict Moab." | In my days he spake thus, and I looked on him and on his house, | and Israel kept continually perishing. And Omri held possession of the land (?) of Medeba. And there dwelt in it [Omri and his son and his grand] son

forty years. [But] Chemosh [restored] it in my days. | And I built Baal-Meon, and I made in it — And I [besieged] (?) Kirjathaim. | And the men of God had dwelt of old in the land [Kirjathaim.] And the King of Israel built for him [Kirjathaim.] | And I fought against the city, and took it. | And I slew all the [men of] the city, a spectacle to Chemosh and to Moab. | And I brought back from thence the [altar of Jehovah, and put] it before Chemosh in Kerioth. And I caused to dwell therein the men of Shirah; and the men of --- Sharath. | And Chemosh said to me, "Go and take Nebo from Israel." | [And I ---] went in the night, and I fought against it from the overspreading of the dawn till noon. And I [took it, and I utterly destroyed] it, and I slew all of it, seven thousand — , for to Ashtor Chemosh had [I] devoted [them,] and I took from thence the vessels of Jehovah, and I presented them before Chemosh. | And the King of Israel [built] Jahaz, and dwelt in it while he was fighting against me. | And Chemosh drove him from [before me; and] I took from Moab two hundred men, all told; | and I attacked (?) Jahaz and took it, joining it to Dibon. | I built Karhah, the wall of the forests, and the wall of the hill (Ophel.) | And I built its gates, and I built its towers. | And I made a royal palace, and I made reservoirs for the collection of the waters in the midst of the city. | And there was no cistern in the midst of the city in Karhah; and I said to all the people, "Make for you each man a cistern in his house." And I dug ditches (?) for Karhah fin the road to Israel. | I built [A]roer, and I made the high way to Arnon. I built Beth-Bamoth, for it was ruined, | and I built Bozrah, for it was deserted. (?) And I set in Dibon garrisons; (?) for all Dibon was submissive. | And I filled (?) - in the cities which I added to the land. | And I built and the temple of Diblathaim, | and the temple of Baal-Meon, and I raised up there — the land. | And there in Horonaim - Chemosh said to me, "Go, fight against Horonaim. | And I — Chemosh in my days "

Mr. Ward remarks: "Our inscription reads like a leaf taken out of a lost Book of Chronicles. The expressions are the same. The tone of reverence toward the national God is the same. The names of gods, of kings, and of towns are the same. The historical books of the Bible give us the Jewish side of the

centuries of conflict with Moab. Here we have a chapter from the Moabite account of the same long feud."

The connection with Israelite history is minute and complicated. The evidencial value of the inscription Mr. Ward does not treat as fully as he might have done. Such a fragment of Moabite history nine centuries before Christ, suddenly authenticating the minute and obscure thread of Israelite history, is eminently suggestive. It rurnishes a brief but very convincing proof that the old Hebrew records are truly contemporary and historical; that they passed through the eastern captivities unmarred; that the Hebrew editors at the restoration were true to their duty, and that our present text is proximately a genuine

copy of the primitive documents.

We note some questionable peculiarities in the Article on Forbes on Romans. Dr. Forbes has shown the existence of a run of parallelisms in the style of the book of Romans, quite like the parallelism of Old Testament poetry, and endeavors to use it as an aid to the interpretation of the Book. The writer of this article doubts very much "whether Paul in writing this friendly letter to the 'saints' at Rome was consciously governed by the rules of any such elaborate and artificial system of composition as Dr. Forbes finds in it." St. Paul's consciousness is certainly not the question. The objective fact of the existence of such parallelisms in the text of Romans is real and unquestionable. They exist very unequivocally in a few passages, very probably in some others, and very possibly in a great many more. It is a matter of gradations, shading off, in various passages, from positive certainty into justifiable doubt, and as such Dr. Forbes treats it. Whether in framing the double triads, now confessedly existing in our Lord's Prayer, Jesus was conscious of the parallelisms he formed, is not the question. Equally mysterious, yet equally certain are the double triads in the Mosaic History of the Creation. That such rhythmic triads and heptades run through the Apocalypse no reasonable mind can doubt after reading Stuart's chapter on "Numerosity" in his Commentary on that book. In the Book of Romans (which is not merely a "friendly letter," but a very elaborate body of divinity) the numerosity is just as marked, and the objective fact must be accepted as altogether undisturbed by any à priori reasoning from the Apostle's consciousness. The psychological

question, however, after admitting the objective fact, is quite worthy a discussion.

Dr. Fiske's statement of Dr. Forbes's theological position is a slight curiosity. "In some respects his theological status seems to resemble that of President Edwards when he was so earnestly laboring to develop a 'consistent Calvinism,' He retains the old terminology, but cannot retain, unmodified, the old doctrine. He is a thorough Calvinist, but is not yet, according to the New England standard, a 'consistent Calvinist.'" Dr. Forbes, we reply, is very much such a "thorough Calvinist" as Arminius was in his contest with Gomarus; as Episcopius was in opposition to the Synod of Dort; as Wesley was in opposition to Whitefield; as Dr. Wilbur Fisk was in opposition to Fitch and Taylor. No reader would guess from the above quotation that Dr. Forbes expends more than thirty octavo pages in combating the theory of Will held by Edwards, including the "invariable sequence" theory of J. S. Mill and the Duke of Argyle, being identical with the Andover and New Haven doctrine of secured certainty of volition according to strongest motive. Against all these Dr. Forbes manfully maintains the pure alternative freedom, unbound by predestination or "secured certainty," of unequivocal Arminianism. Dr. Forbes teaches, against Dr. D. T. Fiske's own doctrine, that God predestinates the antecedently foreknown act of the free-agent. "Knowing what each in the exercise of his own free-will would choose, he included it in his plan and to this extent foreordained it." And this is precisely the predestination which Arminians and Wesleyans maintain against Calvinists. It contradicts Augustine, Calvin, Edwards, and D. T. Fiske; it agrees with Arminius, Fletcher, Watson, and Wilbur Fisk. Dr. Forbes does, indeed, very absurdly endeavor to cram this Arminian doctrine into the Westminster Confession. But what excuse is there for Dr. D. T. Fiske's outrageous statement that Dr. Forbes is a "thorough Calvinist?" Dr. Forbes's Commentary is a decidedly original and able work.

The Examiner. A Monthly Review of Religious and Humane Questions, and of Literature. By Edward C. Towne, Editor. 12mo., pp. 104. Chicago: Western News Co.

[&]quot;The Examiner," (edited by Rev. Edward C. Towne,) announces itself as the western organ of "Radical Christianity;"

which, being interpreted, means Eradication of Christianity. For this assumption of the Christian name by the assailants of Christianity is but the Judas kiss, the manifesto at once of respect for their victim and of their intent to destroy. The "Examiner," while professing Christianity, repudiates "Jesusism;" an unhappy quibble which leaves full range for blasphemy upon the name and person of the blessed Saviour!

The principal Article is a translation from the French Rationalist Raville, entitled "The History of the Devil." It is a very weak attempt of the stuff that calls itself the "higher criticism" to obscure the fact that not only is the Old Testament Monotheism a great distinctive Fact, but that its Diabolism, under a wise reserve, is clear and consistent from the opening chapters of Genesis to the closing chapters of the Apocalypse. The dualism of Good and Evil all religion and nearly all philosophy allows. All polytheisms obscurely and mythically recognize that dualism in their conceptual systems of invisible beings, good and bad. The most enlightened polytheism, the Arvan, (Persian,) expounded that dualism by the conception of two hostile, eternal, and omnipotent Gods. In striking contrast with that fatal error, Hebrew conception described the evil representative as finite, as apostate from original good, and (as the view of the universe enlarged) as limited to our probationary system. From the very beginning of Genesis the fallen one is foe of God, tempter of man, author, yet not sole author, of the evil in our world.

I. The Edenic Serpent.—In the primal temptation the Serpent strangely appears endowed with superhuman attributes! This fact stands in striking contrast with the scientific rigidity with which the animal world is in the whole Old Testament confined inflexibly to its lower brute sphere, to which the ass of Balaam is but an apparent exception. In the earliest Genesis all animals are simply developed from the lower elements, while man is quickened from above by the divine breath. Yet this Serpent is a talker, a claimant to knowing the mysteries of Elohim's own purposes, a foe of God, a tempter and destroyer of men! It will take something a good deal better than Raville's superficialities to convince us that Moses meant that this superhuman and antitheistic Serpent was a mere snake! And in striking consistency with this opening scene of the Bible

is its wonderful close. By the triumph of this Serpent Paradise is lost; by the overthrow of "that Old Serpent, the devil," is Paradise restored. Deep answereth to deep; the end to the

beginning; the Apocalypse to the Genesis.

II. Azazel.—We are inclined to agree with Raville that the "enigmatic being, the despair of exegetes, under the name of Azazel," (rendered in our version "the wilderness,") is Satan, Lev. xvi, 10. Moses was to take two goats, one for a sin-offering to be sacrificed to the Lord; the other "the scape-goat," upon whom the sins of the people were to be deposited and he abandoned (not sacrificed) to the devil. Thus Israel beheld in the scape-goat a symbol of himself as a sinner laden with guilt and sent to hell, or as redeemed by blood and consecrated to God. Hereby we have the continuity of the Edenic Satan And hereby, against Raville and all Sadduceeism, we have the doctrine of Satan and a future retribution not only held in Israel's popular belief, but installed in the very center of Israel's ritual and theology in the early age of both.

III. Satan in Job.—We hold very cheap the whimsey of the "higher criticism" that the Satan in the book of Job is a mere

State's Attorney of Jehovah against sinful man.

On a set day "the sons of Elohim" came, as if to a levee, "to present themselves before Jehovah." "The Adversary (Satan) came also among them." Here it is clear, first, that the Adversary is not one of "the sons of Elohim;" second, that he is an uninvited intruder among them; and, third, that he is adversary in antithesis to them and to Jehovah. Diabolos, the term used by the Septuagint, signifies not simply accuser, but also slanderer. To Jehovah's demand whence he comes, he replies that he comes from roaming the earth. As in response to a malignant being who denies all goodness, Jehovah points for an example of goodness to Job, and as a test of the reality of Job's virtue successively allows the adversary to inflict the severest evils upon him, both in estate and person. Raville's notion about Satan's "having become so suspicious by his practice as public accuser," and of his "character being marred," is a pure interpolation. Not a syllable in Job implies that he was ever less "suspicious" or less "marred," or of his having "become" any thing. Nor is this a judicial assemblage. Job is not arraigned, no condemnation is passed upon him; but infliction of evil is made upon the innocent, under Jehovah's permission, by the Prince of Evil. Here, then, we have a third presentation of the identical Satan.

In the fourth and fifth instances, those in Chronicles and Zechariah, the same characteristics appear, of temptation to evil and opposition to right. Other angels appear in the Old Testament as angels of divine judgment; but no others, like Satan, are the malignant afflicters, by their own desire, of the good. Evil spirits are indeed sent to stimulate the evil; there is no one with a regular and recognized title like that of the Adversary, the Calumniator.

When we come to the New Testament these identities are fully ratified by Jesus the Messiah and his inspired Apostles. The truth of the Old Testament on this point is not only assumed, but illustrated by more copious revelation attendant on the advent of Jesus. Still, as Raville says, there is a "reserve;" the powers of evil are in the background of the revealed scenery, as if, however much the Evil One has to do with us, we have little to do with him and his confederacy. And at the present day, though supernatural marvels are plaguing the wisdom of modern science, mystery still hangs over the twilight powers. And from this mystery, and the little recognition our modern Christianity gives them, Raville infers that the devil is dead. Nevertheless, deep as are our views of human depravation, even under the mitigating influences of the Gospel, we do recognize a greater amount of rampant wickedness around us than we should expect from the elements of mere humanity. Such surplusage-clearly attributable to diabolic influences-are plentiful here in New York and in "Crazy Chicago." We think the devil is palpably and terribly alive. Perhaps that fact explains how a man so good as Mr. Towne can be guilty of "The Examiner."

NORTH AMERICAN REVIEW, October, 1870. (Boston.)—1. British Neutrality during the Civil War. 2. Limits of Natural Selection. 3. The Method of History.
4. Congressional Reform. 5. English Aristocracy and English Labor. 6. Pierre Bayle. 7. France under the Second Empire. 8. Theodore Mommsen.

We wish that Mr. Chauncey Wright, whose name is appended to the Second Article, had caught a little of the simplicity and consequent clearness of the author he reviews. But his words are sesquipedalian, his clauses circumlocutory, and his sentences are a very elaborate machinery, constructed apparently

to half conceal his meaning. His article is a prompt reply to the theistical part of Wallace's late book on Natural Selection, noticed in our last "Quarterly." Mr. Wright grants that man's developed reason arrests the power of Natural Selection to modify his nature. But he offers a refutation to Mr. Wallace's theory that primordial man was endowed with attributes for which Natural Selection cannot account. This attempt of Mr. Wallace to exempt men originally from this law we did not highly value. It presupposed that the first man existed, in full development, yet as a savage, geologic ages ago. Whereas if the geologic man is a granted fact, we should prefer to believe that the Adamic man was man developed to the stage of an immortal nature, (as suggested by Sir Charles Lyell;) or else that the Mosaic history relates the creation of the latest of several humanic races, namely, a race at the Edenic center. Either of these two views would, we believe, be more in harmony with the letter of the Mosaic text than the theory maintained by the Duke of Argyle and the Rev. J. P. Thompson, that the Adamic creation took place countless ages ago, in total contradiction of the Mosaic chronologic genealogies.

There is one page, however, of Mr. Wright's article on which we set some value. Mr. Wallace, in analyzing the constitution of man in accordance with the law of the "correlation of forces," holds the contending emotions and intellections to be balancing "forces," and the will to be an arbitrating "force" between them. Mr. Wright pronounces the making the will-power to be a "force" to be a refined "materialism." If so, we reply, then the making the emotions to be "forces" is also materialism. And certainly Herbert Spencer, Professor Youmans, and the whole class of men who maintain that will is but a form of force, are materialists. Nor will Mr. Wright allow Wallace to escape by a maintenance of the freedom of the will, in which we should differ from him, though we should disagree with Mr. Wallace in making the Will or Personality one of the forms of force. And here comes the page in which Mr. Wright expresses, not clearly yet forcibly, the views we entertain in regard to the Will-power as an entity above the category of the "correlated forces." Mr. Wright condemns the assumption "that all causation is reducible to the conversions of equivalent physical energies. It may be true (at least we are not pre

pared to dispute the assumption) that every case of real causation involves such conversions or changes in forms of energy, or that every effect involves changes of position and motion. Nevertheless, every case of real causation may still involve also another mode of causation. To us the conception is much simpler than our author's theory, and far more probable, that the phenomena of conscious volition involve in themselves no proper efficiencies or forces coming under the law of the conservation of force, but are rather natural types of causes, purely and absolutely regulative, which add nothing to, and subtract nothing from, the quantities of natural forces. No doubt there is in the actions of the nervous system a much closer resemblance than this to a machine. No doubt it is automatically regulated, as well as moved, by physical forces; but this is probably just in proportion as its agency—as in our habits and instincts—is removed from our conscious control. All this machinery is below, beyond, external, or foreign to our consciousness. The profoundest, most attentive introspection gains not a glimpse of its activity, nor do we ever dream of its existence; but, both by the laws of its operations, and by the means through which we become aware of its existence, it stands in the broadest, most fundamental contrast to our mental natures; and these, so far from furnishing a type of physical efficiency in our conscious volitions, seem to us rather in accordance with their general contrast with material phenomena to afford a type of purely regulative causes, or of an absolutely forceless and unresisted control and regulation of those forces of nature which are comprised in the powers of organic life. Perhaps a still higher type of such regulation is to be found in those 'laws of nature' which, without adding to, or subtracting from, the real forces of nature, determine the order of their conversions by 'fixed, stated, or settled' rules of succession. . . . The proper laws of force, or of the conversions of energy, are concerned exclusively with relations in space.

Power, then, is a term of wider import than Force. Force is that form of power by which bulk is moved through space. Omnipotence is something far more than limitless force, force being rather one of the products of omnipotence. And the Will-power in man is not a "force," but a Power transcending

and controlling "forces."

BIBLICAL REPERTORY AND PRINCETON REVIEW, October, 1870. (New York.)—1. Rénan's St. Paul. 2. Training and Support of a Native Ministry in the Turkish Empire. 3. Sinaitic Inscriptions. 4. A Phase of the Church Question. 5. Row's Jesus of the Evangelists. 6. China as affected by Protestant Missions. 7. Methods of Liberal Education. 8. Dr. Stone's Response to the Pope's Invitation.

The Third Article is a very learned and satisfactory dissertation on the celebrated inscriptions found rudely sketched in immense numbers on the rocks in the neighborhood of Mount They were first noticed in A. D. 535 by Cosmas Indicopleustes, an Egyptian merchant and traveler. He supposes them to be Hebrew characters, and left there by the Hebrews of the Mosaic age. "Some Jews," he says, "who read and explained them to me, said that the writing was to this purport: the journey of so and so, of such a tribe, in such a year, and such a month; as among us also people often write in foreign parts." The works of Cosmas being published in 1706 drew attention to these inscriptions; and through the eighteenth century such travelers as Pococke, Niebuhr, Seetzen, and Burckhardt visited and took copies of some of them. It was not until 1833-40 that Professor Beer of Leipsic having, by means of certain bilingual inscriptions, discovered the unknown alphabet, published one hundred and forty-eight of them in Hebrew characters, with fac-similes, translations, and dissertations.

Beer held them to be written in the Arabic of the Nabateans. the people whose capital was the celebrated carved-rock city of Petra, by Christian pilgrims to Sinai, during the first three centuries after Christ. After Beer's death the subject was amply discussed by Tuch and Levy; but the conclusions of Beer have not been invalidated to any great extent, excepting as regards the writers being Christians. They were more probably pagans of the Sabian religion, worshipers, that is, of the heavenly bodies, and pilgrims to some sacred localities in the Sinaitic regions during a period embracing the two centuries before and two centuries after Christ. The inscriptions, being mere travelers' scribble, in commemoration of the important fact of their transient sojourn in those parts, are of no intrinsic value: but the acquirement of the alphabet may lead to discoveries of great moment when fuller explorations of these regions are made.

An English clergyman, Dr. Charles Foster, has published some sumptuous volumes, embracing a quantity of these in-

scriptions with an alphabet of his own discovering, and translations showing the inscriptions to have been written by the Hebrews of Moses's day, and to contain all the events of that period. He draws momentous inferences from his scheme, but scholars with entire unanimity view his labors as whimsical and worthless.

New England Historical and Genealogical Register and Antiquarian Journal, October, 1870. (Boston.)—1. Hon. David Lowry Swain. 2. The Revolution in New Hampshire. 3. Letter from John Cotton to Archbishop Usher—1636. 4. Births, Marriages, and Deaths in Portsmouth, N. H., 1706—1742. 5. The Election Sermon in 1638. 6. Louisburg Soldiers. 7. The Witchcraft Delusion of 1692. 8. The Hassam Family. 9. Papers Relating to the Haines Family—Will of John Haynes.

This Quarterly seems to be a very successful enterprise in American heraldry. It is a record not only of F. F. N's, but of the most numerous family clans of the country. It is a repository of biographies, genealogies, historical memoranda, bibliographies, old ballads, etc., etc., as well as of various contemporaneous notices of books, marriages, deaths, etc. Every descendant of a line of American ancestry, if he is any body, or the son of any body, has a right to look here and know who himself is. But, alas! though our own individual claim is to have descended from a Yankee stock, we look in vain through all its pages for our unique name, and conclude we are an unlineal nobody. We are treated to Whiddens, and Whittens, and Wheildons, and to feeble Wheedens, and Weedens, and such like; but no proof that we are not genetically as original as Melchizedek.

The present number contains a pleasing portrait and written portraiture of the late Governor Swain of North Carolina, a Christian statesman. In the North Carolina Constitutional Convention of 1835 Mr. Swain voted in favor of a partial negro suffrage. Yet when he became Governor his message recommended the exercise of the "indubitable right, and the abolition agitation arose, to ask of our sister States the adoption of such measures as may be necessary and requisite to suppress them totally and promptly." This was simply asking the despotic suppression of free discussion in our entire country on the subject of slavery! It is one of thousands of proofs that our civil war was a contest not purely for the emancipation of the Southern blacks, but for the dearest rights of the Northern whites. Our own liberties were at stake. Very strange that good men and clear thinkers like Governor Swain could not realize the despotism they asserted!

English Reviews.

NORTH BRITISH REVIEW, October, 1870. (New York: Reprint. Leonard Scott, 140 Fulton-street.)—1. The Moabite Inscription. 2. The Poems of Shelley. 3. The Growth of a Trades-Union. 4. Philosophy, Psychology, and Metaphysics. 5. The Russian Church and Clergy. 6. Uses and Requirements of English Diplomacy. 7. The Vatican Council.

Westminster Review. October, 1870. (New York Leonard Scott, 140 Fulton Street.)—1. The Land Question in England. 2. American Literature. 3. A Partial Remedy for the Pressure of "Local Taxation." 4. John Wesley's Cosmogony. 5. Ancient Japanese Poetry. 6. The Scottish Poor Law. 7. The Laws of War. 8. Gunpowder. 9. The New York Gold Conspiracy. 10. The Ballot.

THE ARTICLE ON JOHN WESLEY'S COSMOGONY is from end to end very laughable. Why poor John Wesley should be held responsible for the theory taught by the science of his day, or why he should be condemned for dovetailing accepted science into his other beliefs, perhaps the writer would fail to explain. If any body is to blame herein it plainly must be the philosophers and scientists who taught him those errors.

The writer very absurdly charges the Conference with dishonesty for not putting into Watson's Institutes a modification, or at least a foot-note cautioning the student against Watson's false geology! As if it were at all becoming to mar the text of a standard author to correct the errors that belonged to his day. No one thinks of expurgating from Turretine his argument against the revolution of the globe; and no one thinks of correcting in a foot-note conceptions which our schools and daily newspapers are correcting. Certainly the periodicals of Methodism, whether in England or America, make no mystery of the advances of science and their new relations to theology.

But our readers will doubtless feel some interest in seeing English Methodism portrayed from an anti-christain stand-point:

RIGID ORTHODOXY OF ENGLISH METHODISM.

"The machinery for detecting heterodoxy, at the service of the Wesleyan Conference, is as elaborate as any ever employed by Jesuit inquisitors. The marvelous rousing which the Evangelical movement under Wesley and Whitefield gave to Protestantism is matter of ecclesiastical history. From that day to the present this energetic sect has exercised a very large influence upon the various branches of modern orthodoxy. Perhaps that influence is now somewhat on the wane, but it is still strong enough to make itself felt for many years to come. Its strong point, as our readers are doubtless aware, is its preaching power. A man possessing natural powers of elocution is, among the Methodists, always sure to obtain a 'good circuit,' so that a premium is held up for successful extempore discoursing. Each town or city in Great Britain, according to the strength of its members of the Wesleyan Church, is divided by the Conference into one or more 'circuits.' The outside country villages are dependent upon the preaching power furnished by these centers. Two or more paid, or 'itinerant,' ministers are appointed to each circuit, while a complement of lay, or 'local,' preachers is at hand to assist them, and to the latter is chiefly given the village preaching. odist liturgy is very simple, except where the fashionable congregations in large towns have impinged upon the services of the Established Church. The main-stay is the sermon; and, as this is always extemporaneous, public speaking is more cultivated among this sect than perhaps among any other. There is consequently an ambition to excel in this, common to all, from the most recently introduced 'local preacher' whose name figures on the plan, to the newly-fledged 'reverend' fresh from the last Conference ordination! Seeing that preaching is the great forte of Methodism, it is absolutely necessary that those to whom it is committed be 'sound' in their theology. The test of this is contained in the various theological works which constitute Methodist divinity, chief among which are Wesley's Sermons, Journal, and Commentary on the New Testament: Watson's Institutes of Theology; and the Catechisms published These are the 'law and the testimony,' by the Conference. and to their infallible utterances every new idea advanced by a preacher, lay or itinerant, paid or unpaid, is referred. Let him be able to prove his ground from these and he is safe; let him advance any thing not borne out by these dread authorities and his pulpit privileges are in danger, if not absolutely at an end!"-P. 147.

In our own country such a picture would be largely false. There are statements in Wesley's sermons, plenty of them, which nobody among us understands to be a part of our established theology.

INQUISITORIAL TRAINING OF THE METHODIST PREACHER.

"The means of bringing an offender to task among the Methodists are second in their elaborateness only to the machinery of tests applied when a young man is anxious to commence preaching, to discover whether he 'be sound in his views,' and gives proof of 'genuine conversion.' Let us take the latter method first. The young man, we will suppose, has been a member of the Church for some time, a Sunday-school teacher, and perhaps a 'leader' at prayer-meetings. By this means his religious fervor has been brought up to high-pressure pitch. He feels he has a 'call' to the ministry, and mentions the matter to the superintendent minister of his circuit. The latter investigates the case, and, if it be satisfactory, perhaps allows the aspirant for pulpit honors to 'take duty' for a sick lay preacher at some out-of-the-way village. An experienced local preacher is told off to accompany him, his duty being to 'report' at the next local preachers' quarterly meeting. Should his report be satisfactory, the young man is put on the 'plan' under the heading of 'on trial.' At the next quarterly meeting he has to undergo a strict examination in his scriptural knowledge. doctrinal views, and spiritual experience, as well as to his intimate acquaintance with the catechisms and Wesley's sermons. especially those on 'Original Sin' and 'Justification by Faith.' Should he pass this test, he is then promoted to the dignity of an accredited local preacher. It is from the ranks of such as these whence are drafted the recruits for the paid ministry. Should our young 'local' give signs of unusual ability, or be distinguished for religious fervor, then he may be sounded as to his desire of promotion. As this is frequently the great object of a young lay preacher's ambition, we have the secret of the continued zeal displayed. There is rarely any demurrence on the part of the youth, and so he is gradually passed through the necessary stages. Perhaps he is sent to one of the Weslevan colleges or institutions at Didsbury or Richmond, where regular tutors are kept to drill the students in theology and elementary classics, etc. Or he may be appointed for a term as a sort of aide-de-camp, or assistant, to some popular and over-worked preacher, in whose house he stays, and under whose supervision his studies are directed. He eventually makes his appearance before the Conference, in company with other young men on

a similar errand. By this time he is supposed to be well grounded in Wesleyan theology, as well as in such accepted orthodox works as Pearson on the Creed, Butler's Analogy, and recently also some knowledge of general literature. Throughout every stage of the examinations which have to be passed before ordination the utmost care is taken to insure 'soundness' in matters of doctrinal theology, so that every germ of dissent from orthodoxy is ruthlessly nipped. It follows that those who may have honest and intelligent difficulties in the way of accepting all the dogmas have no chance of admission within the ministerial pale. The 'subscription' is no loosely worded one, into which critics like Dr. Lushington and Lord Westbury could break. It is rather after the proverbial law of the Medes and Persians. Nor is the subsequent process of inspection less strict than the initiatory test. For some time after his ordination the young minister is under tutelage. His spiritual experience, his preaching, his doctrinal views, his general reading, as well as his success as a preacher, are all carefully noted down. Even in years afterward, should he show signs of 'unsoundness,' he is summoned before the magi of the district meeting, and, unless he recant, is afterward handed over to the tender mercies of the Conference, whose tribunal of 'the Legal Hundred' is as dread as any of mediæval Venice! Should be maintain his heterodox views, however slightly they may be at variance with the Methodist 'law and testimony,' then he is provisionally exiled to some poor out-of-the-way circuit where he cannot do much harm, or else he is totally suspended from preaching. The latter is usually found effective enough, for it is rare indeed that a Wesleyan preacher is able to take to any other occupation. He consequently swallows his peculiar notions as best he can, or never airs them except in secret. We have personally known good, honorable, and intelligent men who have been forced to extremes of this kind. Should a minister be bold enough to adhere to his heterodox opinions, then there remains only martyrdom, in the form of expulsion. He is uprooted as a weed which threatened to defile the pure and unsullied orthodoxy handed down from John Wesley!"-Pp. 147, 148.

Methodism is a voluntary association of free minds agreeing in certain fundamental views of the religion that is most truly

FOURTH SERIES, VOL. XXIII.-10

Christian and most conducive to the good of the world. It claims no right to compel any man to join its association or accept its views; but it does claim the right of not allowing its pulpits or other institutes to be used for the purpose of assailing and destroying its own fundamental principles. every other voluntary association for a philanthropic purpose, it has a right to limit its own principles and actions, and to confine its voluntary agents and ministers, young or old, within those long-held and well-known limitations. The measures taken to secure itself from the intrusion of hostile or hypocritical members are perfectly wise and right. The attempt, like this of the Westminster's, to caricature and vilify them with exaggerating, sneering, or opprobrious words and phrases, is itself proscriptive and persecuting. So far as the young candidate for the ministry is concerned, he is as free in choosing his course as any young man can be in choosing any course of life. It is no fault of ours, it is the misfortune of our finite human nature, that a large part of our most momentous choices for life have to be made in the immaturity of youth. We believe that few make a happier choice than does the young man qualified by nature and grace to enter the Methodist ministry. Many, no doubt, mistake their call; but those who therein do obey a truly divine call, need desire or envy no other calling. To our infidel reviewer the Conference is old Spider inviting young Mr. Fly into his webby parlor; to us it is a divine messenger calling youth and holy ambition to the field of highest usefulness-to a grace and glory here, and a crown hereafter. So far as the aged minister is concerned, to our view the reviewer's picture is shamefully false. Where sincere changes of opinion in advanced life have taken place, what our Church has asked is that her pulpits and institutions be not used or abused to propagate doctrines which she condemns, piety and services of the dissenter she still pays commensurate If he feels bound to proclaim his new tenets, she rightfully excludes him from using her institutes or her communion for the purpose. Whatever inconveniences result to him from making a change in his relations are outside the direct aims of the Church in excluding him, and are results arising from the nature of things, and not from any ecclesiastical purpose. We believe that all such truly

conscientious cases are treated with the most humane and fraternal consideration.

LONDON QUARTERLY REVIEW, October, 1870. (New York: Reprint—Leonard Scott, 140 Fulton-street.)—1. The War between France and Germany. 2. Sir Henry Bulwer's Lite of Lord Palmerston. 3. Prevost-Paradol and Napoleon III. 4. Mismanagement of the British Navy. 5. The French and German Armies and the Campaign in France. 6. Von Sybel's History of the Revolutionary Epoch. 7. German Patriotic Songs. 8. Inefficiency of the British Army. 9. Terms of Peace.

Of Lord Palmerston, who died at the age of eighty-one, this Review says: "If he had died at seventy, before his first Premiership, the place permanently assigned to him by history would be among British statesmen of an inferior order: he would have no pretension to rank with Somers, Walpole,

Chatham, Pitt, Fox, Burke, Peel, or Channing."

We are informed by our friends of the Independent that the new Governor of Missouri, Gratz Brown, has adopted the rule that young manhood is the condition requisite for any place under his administration—age, with whatever ability, being a supreme disqualification. Palmerston, in the zenith of his statesmanship at above seventy, would have been incompetent to serve the illustrious Brown. Franklin at the most brilliant period of his diplomacy, John Quincy Adams in the most noble era of his congressional life, Wesley at the summit of his ecclesiastical statesmanship, would have been disqualified to be the servitors of mighty Brown. Rehoboam adopted the same policy of juvenile counselors, and the division of his kingdom was the permanent consequence. Something of a similar divisive effect, we believe, has already been the result of Mr. Brown's politics.

German Reviews.

Zeitschrift fur Wissenschaftliche Theologie. (Journal for Scientific Theology.)
Edited by Doctor Hilgenfeld. 1869. Fourth Number.—1. Hilgenfeld, Volkmar and the Gospels. 2. Grimm, Introduction to the Epistle of St. James. 3. Hilgenfeld, The Two Epistles of Clement of Rome, and the Recent Literature concerning Them. 4. Calinich, The Question as to the Original Text of the Confession of Augsburg. 5. Egly, On the Text of Exodus. 6. Hilgenfeld, The Book of Joel in the Persian Age.

The editor and publisher of this periodical, which is the chief organ of the Liberal or Rationalistic school of German theology, announce that from the beginning of next year it will be considerably enlarged, and henceforth it will not only, as heretofore, bring essays, but reviews of important works, treating of theological or kindred subjects, as well as summaries of the contents of the most important theological journals of Ger-

many as well as of foreign countries.

The article on the Epistle of St. James, by Professor Grimm, of the University of Jena, reviews the whole recent German literature on this book of the New Testament, in particular Hengstenberg, Der Brief des Jakobus, (Epistle of St. James, in the Evang. Church Gazette, 1866;) Weiss, Lehrbuch der bibl. Theologie, (Manual of Biblical Theology of the New Testament. Berlin, 1868,) and W. G. Schmidt, (Professor in Leipsic,) Der Lehrbegrif des Jakobusbriefs, (Leipsic, 1869.) The author arrives at the conclusion that the Epistle was probably written between A. D. 70 and A. D. 90.

The article by Prof. Hilgenfeld on Clement of Rome is a learned review of the two new editions of this Church father by Lightfoot (Clement of Rome, the Two Epistles to the Corinthians, a Revised Text, with Introduction and Notes. London, 1869) and Laurent, (Clementis Romani ad Corinthios Epistula. Insunt et altera quam ferunt Clementis Epistula

et Fragmenta. Leipsic, 1870.)

The original text of the Confession of Augsburg is a document of great importance, as the Lutheran Church, even to this day, and in the United States more than elsewhere, is divided into schools, and even sects, by the different views concerning the original and unaltered Confession of Augsburg. The author undertakes to prove that the German text of the original Augsburg Confession still adheres to a number of Papistical doctrines, and, in particular, to that of transubstantiation.

ZEITSCHRIFT FUR DIE HISTORISCHE THEOLOGIE. (Journal for Historical Theology.) Edited by Dr. Kahnis. 1870. Fourth Number.—1. BOTTGER, The Adversities of Johann Jacob Wetstein during the First Years of his Appointment at the Seminary of the Remonstrants, at Amsterdam. 2. HERZOG, Cantica; the Waldensian Text of the Interpretation of the Song of Songs.

1871. First Number.—1. Kohler, Gottfried Arnold, the Author of the "Kirchen und Ketzerhistorie." 2. Friedeberg, Contributions to the History of the Interim Agende in the Electorate of Saxony. 3. Forster, Dionysius the Great of Alexandria. 4. Koch, Asterius, Bishop of Amasea. 5. Leimbach, Tertullian as Source for the Christian Archæology.

The Journal for Historical Theology, which was first established by Illgen, subsequently edited by Niedner, and is now under the editorial management of Professor Kahnis of Leip-

sic, enters with the first number of 1871 into its forty-first year. The forty volumes hitherto published are replete with essays of profound learning, and on the most important subjects of Church history. Since the accession to the editorial chair of the present editor, the periodical has considerably gained in general interest in consequence of a much better selection of topics. Thus in the two above numbers the articles on Gott-fried Arnold, the celebrated author of the "Kirchen und Ketz-erhistorie," on Dionysius the Great of Alexandria, and on Tertullian, will not fail to attract the attention of all students of Church history.

In the article headed Cantica, Dr. Herzog, the learned editor of the great Theological Cyclopedia, gives the Waldensian text of an interpretation of the Song of Songs, a German translation of which had been published in the Journal of Historical Theology in 1861. The Waldensian text probably belongs to the fifteenth century, and is one of the most important documents for a history of the language of the Waldenses.

ART. XI.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

Adam and the Adamite; or, the Harmony of the Scripture and Ethnology. By DOMINICK M'CAUSLAND, LL.D., Author of "Sermons in Stones," etc. 12mo., pp. 324. London: Richard Bentley. 1868.

Doctor M'Causland, in the present volume, essays to reconcile the Bible with science and history on the theory of plurality of origins of the human races. The unity of the human races consists not in the oneness of progenitorship, but oneness of intrinsic nature, oneness of "blood." His work is written with learning and elegance of style. His theory has one clear superiority over that of the Duke of Argyle and Dr. J. B. Thomson—that, while the latter, admitting the oneness of origin, and throwing the Adamic creation back through myriads of years, requires the violation of the sacred text, and destroys the Messianic genealogy, this only demands changes of interpretation—changes which at first seem strange and revolutionary, yet do not, as he maintains, disturb the foundations of the evangelical theology.

Genesis gives the history of the origin of the Caucasian race, the last and noblest of the species, six thousand years ago at the Edenic center. But for its primal fall this race was charged with a mission of untold good to the races of men previously existing; namely, the Turanian, Negro, Khamite, etc. As it was before the flood, Cain and his race, going eastward, built cities for the old races, instituted pasturages of herds, invented music and iron work, and gave China that civilization which she could stereotype but never improve. The Cainite branch fused, and lost itself in the indigenous populations. The deluge destroyed the pure Caucasian race, excepting a single family, and, covering the area described by Hugh Miller, left no traditional traces of itself out of the Caucasian races, whether in Egypt or in China. When the flood subsided, from the three fathers of the Caucasian race, Shem, Ham, and Japheth, the progenies went forth from the land of Shinar, the first into Syria, Chaldea, and Arabia, the second into Egypt, the third eastward into India and westward into Europe. The sons of Ham, led by Mizraim, got possession of Egypt, as Josephus says, "without a battle," and ruled it as the "shepherd kings" during the five hundred years from the dispersion to the death of Joseph. The shepherd race, after invading in vain Syria, Greece, and Carthage in succession, emigrated to America, and erected those vast architectures in Egyptian style so surprising to travelers of the present day.

The two languages of the two existing tribes of the Caucasian race, Hebrew and Aryan, differ widely; neither can be derived from the other, but both bear marks of derivation from a common original. Each is a wonderful structure, appearing as if created by some one master-mind, and yet showing traces of some fracture like that at Babel. The speakers of these two dialects alone possess a great history. The one Caucasian race alone, being about one fifth of all the races, is a superincumbent patch, as if latest born, and overlying the rest.

When Paul says that all men are of one "blood," he does not say of one descent, but of one physical nature. Physically speaking, "the blood is the life;" and where the blood is one, so as to be capable of procreative mixture, the vitality is one, and the species is one. But of Paul's declaration that "By one man sin entered into the world," we find a better solution than M'Causland gives in an old English defender of the doctrine of a pre-Adamite race in our possession, which briefly is as follows:

All evangelical theologians admit that the justifying power of

Christ's death so had a retrospective effect that sin was forgiven and men saved before the atoning event. So both the law given to Adam, and his transgression of the law and penal death, had also a retrospective effect. Over pre-Adamite men there had been no law; and whatever wrong-doing men committed had not the character of sin, "for sin is not imputed where there is no law," and death had not the character of penalty for sin. But in and by Adam law and sin entered into the world, and penal death by sin; and so death passed upon all men, Adamites and pre-Adamites alike, for all have not only done wrong, but sinned. It is not necessary to maintain that Paul personally knew or held the fact that pre-Adamites existed and were overspread by the power of Adam's sin, any more than he knew that Americans existed and were so influenced. Paul, by inspiration, stated the principles that covered the whole human race, without claiming to know how extensive the human race is, whether geographically or chronologically. The unity of the race is thus unity of nature, a unity in the moral identification with Adam, and a unity in the atoning power of the death of Christ. Wé give the arguments as we find them, that those of our readers to whom the subject may be new may be posted to the last dates.

Dr. M'Causland's volume is very ingenious, learned, and eloquent in style.

John Wesley in Company with High-Churchmen. By an Old Methodist. 12mo., pp. 158. London, 1869.

Like Mr. Urlin's book, "Wesley's Place in Church History," lately noticed in our Quarterly, this volume is a part of an elaborate effort to win the English Methodists into an identification with the Establishment, What strikes our American Methodist reader as a curiosity is the reversal of affinities on the two sides of the Atlantic. Here the only affinity is between Methodism and the Low Our view of American High-Churchism is, that it is simply the pseudo-religious side of a lofty attempt at social gentility, and its ritualism but a scenic show to attract fashionable ladies and sentimental effeminates of the other sex to form a religio-social aristocracy. Quite otherwise, as appears in volumes like this, is it with the English High-Church movement. It claims to be a true religious revival, akin to the Wesleyan revival as Wesley intended it, of true primitive Christianity. It assumes to be, like Methodism, "Christianity in earnest;" and for all its forms it quotes both the example of the primitive Church and the express

sanctions of Wesley in Wesley's own words of the great body of their forms! As against the English Church of Wesley's day, which shut the doors of the Church against Wesley, they frankly and unequivocally take sides with Wesley. They indorse his field preaching, his circuit-riders, his local preachers, his class-meetings, and his love-feasts. They can take all those bodily into the Church, ordaining many of their preachers, and authorizing their lay-preachers, on condition that the sacraments be administered only by successionally ordained presbyters, and the Wesleyan preaching be out of church hours, except where otherwise fraternally agreed. This they claim to have been Wesley's own *idea*, and that the Wesleyans in refusing it are anti-Wesleyan.

The volume before us professes to give in parallel columns the views of the Ritualists and quotations from Wesley, showing the entire identity between the two. The references to Wesley's words are made with careful provision for verification. The dates are approximately given, and it is strenuously maintained that Wesley's views on these points continued unchanged to the day of his death. To the last Wesley was a High-Churchman, a sacramentarian, a successionalist, and a ritualist! Both this and Mr. Urlin's book are certainly written in a very cordial, we might say magnanimous, Christian spirit.

A Heathen Nation Evangelized. History of the Sandwich Islands Mission. By RUFUS ANDERSON, D.D., LL.D., Late Foreign Secretary of the Board. 12mo., pp. 408. Boston: Congregational Publishing Society. 1870.

[&]quot;Radical Christianity" of the truest type displays itself in this volume. Such Christianity has very repulsive aspects. It requires something more than brilliant essays in the "higher criticism." It does not boast of belonging to "the most advanced thought," the "latest developments," etc., etc. It costs money, and men, and faith, and perseverance. There are tug and toil, and drudgery and dirty work about it. And there are patient endurances of slanders from wordy "philanthropists," and annoying interferences from mercenary traders and licentious sailors and other sensualists. Positivists, and rationalists, and liberalists, and "reformers" do not like to take off their coats and do such menial business. Their "mission" is to stay at home and expend their force in destroying the bigotry, and superstition, and heathenism that prompts these narrow Evangelicals to engage in such base employments as redeeming cannibals from their savagery and brutalism, to laws, government, worship, books, and peace. When

the "Rev. Edward C. Towne" has reformed the "heathenism" out of these fanatics, and brought them all to his pure liberalism, doubtless such indecencies will cease.

Meanwhile the bigots who persist in "calling Jesus Lord" will read the pages of this book with a peculiar delight. They will trace with great enjoyment this picture of struggle and triumph through half a century, closed with a joyous "jubilee." They will gaze with gratulation on the dark-browed king of the Isles as pictured in its frontispiece, clothed in the garb and the unmistakable attributes of a Christian gentleman. A deservedly happy man the venerable Dr. Anderson must be in the privilege of writing such a history. Such a story can be told by true radical Christianity only.

Religious Thought in England. From the Reformation to the End of Last Century. A Contribution to the History of Theology. By the Rev. John Hunt, M. A., Author of "An Essay on Pantheism." Vol. I. 8vo., pp. 470. London: Strahan & Co. New York: George Routledge & Sons. 1870.

Mr. Hunt is the author of a work on Pantheism exhibiting no ordinary power of deep thought and terse style. The present volume traces the progress of religious thought from the days of Robert Barnes and William Tyndale, when England was cast off the dominion of the papacy, to the days of the Platonist, Whichcote, and the natural religionist, Herbert of Cherbury. Mr. Hunt draws characters with a graphic pen. He traces the career of opinions with no ordinary philosophical insight. He expresses his own views with the freedom of an independent thinker. He illustrates the opinions of authors and periods by copious extracts from the master pens of the religious England of the past. are struck with the proof that this is one of the most entertaining forms of ecclesiastical history. The extracts from the writings of a train of England's best minds, such as Cranmer, Latimer, Jewell, Hooker, Laud, Milton, John Goodwin, Hammond, Jeremy Taylor, Chillingworth, Hobbes, and others, constitute a small library of very rich literature.

If any one supposes that stereotype old Calvinism of the most pronounced kind has gone out of existence, or has diminished the intensity of its repulsiveness, he may find his mistake quite corrected by the stately octavo on our table. Dr. Plumer imagines that he has amply defended the Synod of Dort on the subject of

Commentary on Paul's Epistle to the Romans. With an Introduction on the Life, Times, Writings, and Character of Paul. By WILLIAM S. PLUMER, D.D., LL.D., Author of "Studies in the Book of Palms," etc. 8vo., pp. 646. New York: Anson D. Randolph. 1870.

infant damnation, when he shows that that orthodox body denied that the infant of any believer would ever be damned. The inference is that all infants guilty of unbelieving parents are damned. Dr. Plumer thinks the assailants of Calvinism on this point are guilty of "malignity." We know no "malignity" more diabolical than apparently dwells in the head and heart of the unflinching theologian who can coolly stand up and even imply by silence that dogma.

Work-day Christianity; or, The Gospel in the Trades. By Alexander Clark, author of "The Gospel in the Trees," "The Old Log School-house." With an Introductory Note by William Cullen Bryant. 12mo., pp. 300. Philadelphia: Claxton, Remsen, & Haffelfinger. 1871.

Mr. Clark is well known as a popular preacher and editor. The present volume is founded upon a leading original thought. The various artisans—the Carpenter, the Mason, the Brick-layer, the Potter, the Printer, the Day-laborer—are taught and inspired to trace the connections of their handicraft with Scripture and with holy things. The various allusions to the particular art in the Bible are adduced and its higher associations are traced. This is done with a variety of rich imagery clothed in graceful language. Herein Mr. Clark copies one of the methods of the Great Teacher, in a very fresh and unique manner.

A Complete System of Christian Theology; or, A Concise, Comprehensive, and Systematic View of the Evidence, Doctrines, Morals, and Institutions of Christianity. By SAMUEL WAKEFIELD, D. D. 8vo., pp. 664. Pittsburgh: J. L. Read & Son. 1869.

This is a revised edition of Dr. Wakefield's work noticed by our Quarterly some years since as a successful attempt to abridge, simplify, and supplement Watson. Dr. Wakefield is an able theologian, and a clear writer of the Queen's English. To those desiring the main substance of Watson in a less stately form, the work may be recommended. Yet so rapid, during even the last ten years, has been the progress of thought upon the very fundamentals of theology, such the developments of science and the new forms of skeptical and heterodox attack, that our whole body of divinity needs reconstruction by some master hand.

The Theology of Christ. From His Own Words. By JOSEPH P. THOMPSON. 12mo., pp. 295. New York: Charles Scribner & Co. 1870.

With a full mastery of the subject, and with a facile pen, Dr. Thompson has endeavored to abstract himself from all prepossession, and to learn, as for the first time, the doctrines of Christ solely from Christ's own words as reported by the Evangelists.

The fact that he finally discerns his own previous creed in that mirror will demonstrate to many minds that he has failed in his effort at abstraction. Others will decide for themselves how clear a light this mode of investigation can throw on Christian doctrine.

Philosophy, Metaphysics, and General Science.

Protoplasm; or, Life, Matter, and Mind. By LIONEL S. BEALE, M.B., F.R.S., Fellow of the Royal College of Physicians; Physician to King's College Hospital. With, numerous colored drawings, executed on wood, and copied from the objects themselves. Second Edition, revised and much enlarged. 12mo., pp. 160. London: J. Churchill & Sons. 1870.

Dr. Beale is familiarly known to the medical profession as the great authority in Microscopy as applied in Physiology. He is the author of a work on that science, and joint author with other gentlemen of a Physiology in which the topic of Life is thoroughly discussed and the doctrine of a Vital Power is maintained. He is Editor of "The Archeus of Medicine," and has published treatises on Nerve Centers and Nerve Currents. He has in preparation other works on the same general topics. No man has ever so nearly seen the contact points between spirit and matter, or is abler to speak from an ocular stand-point of their relations and nature. Even he, of course, cannot from such a position speak with the decisiveness of absolute authority; but it is well worth our while to listen to utterances which may be well accepted as the "latest science" and the most "advanced thought" in this intensely interesting department.

The title, of course, indicates that this little volume was called out by Professor Huxley's Lecture on Protoplasm. Dr. Beale handles Professor Huxley with respect, but sometimes without ceremony. The term Protoplasm he shows to be applied with such a license and inconsistency by Huxley and others to such a variety of things as to lose all significance, and to become useless as a technic. He trips up Huxley's scientific "facts," riddles his logic, laughs at his circumlocutory verbiage, and charges that a few leading men in science are exerting their powers to force an unscientific materialistic dogmatism upon the public mind. Had Dr. Beale been a clergyman this unequivocal language would have been held as one of the onslaughts of a "bigoted theology" upon science. But it is science against science. It is the higher scientific authority against the lower.

It is an intensely important question at the present day, What is Life? Writers like Carpenter, Draper, Youmans, Herbert

Spencer, and a large body of physiologists, define it as simply the sum total of all our actions as organic systems; and those actions within our physical systems by which they form, grow, pass through a natural history, and dissolve, are all the results of chemical and mechanical causes. Dr. Carpenter holds that a "vital principle" is no more necessary in a human body than a locomotive needs a "steam-engine principle." Draper believes that all the phenomena of human vitality are as truly produced by chemico-mechanical powers and forces as the blaze of a candle. And the reader is in due time made to understand that under this term Life, as so chemico-mechanically produced, are included all the phenomena of consciousness. The whole come under the term Biology, or Life-science. And Biology, including Psychology, is but a branch of Physiology. All that men have hitherto designated as soul, mind, spirit, are but the chemico-mechanical

action of organic masses of matter. But these gentlemen deny that they are materialists? How? By putting forward an idealistic theory of matter itself. Thus Professor Huxley expends the last third of his lecture in extricating us from materialism by showing that matter itself is nothing but a force by which our minds are impressed; that we know nothing of what matter is made, and that it makes no difference whether you call it matter or spirit. The transparent fallacy of such an extrication is of course obvious to these gentlemen themselves. Whatever matter is or is not, they silently imply that thought or soul is the result of its organized form, and forever ceases to exist when that organism dissolves. Whether their theory denies immaterialism or not, it denies immortality. It denies that dualism of our nature by which our true self is seen to survive the wreck of our corporeal self. If they demonstrate this theory nothing is left us but the renunciation of Christianity. or the adoption of that Christian annihilationism which maintains the resurrectional reorganization of the same body with the same system of recollections and consciousness, as the only ground of our hope of a future existence.

Dr. Beale, on the other hand, maintains that matter is found in a proper living state, in which actions are performed which no chemico-mechanical causes can be supposed to produce. It is derived as no unliving aggregation is, from a similar organism, hereditarily and lineally; it grows in its own unique way as nothing else does; it distributes its own particles into correspondent departments; so as to form and construct itself into a symmetrical and definitely planned organism; it possesses the power of self

motion in violation of the laws of gravitation, and unindebted to mechanical impulsion or chemical agency. And from Psychology Dr. Beale might have added that by consciousness we identify our ego not so much with the moved limb as with the moving power. What moves my body is I.

To illustrate the nature of Life, Dr. Beale goes to its simplest and most primitive instance in the minutest animal form known to science, the amœbæ:

One characteristic of every kind of living matter is spontaneous movement. This, unlike the movement of any kind of non-living matter yet discovered, occurs in all directions, and seems to depend upon changes in the matter itself rather than upon impulses communicated to the particles from without.

I have been able to watch the movements of small amcebæ, which multiplied freely without first reaching the size of the ordinary individuals. I have represented the appearance under a magnifying power of 5,000 diameters of some of the most minute amcebæ I have been able to discover. Several of these were less than \$\frac{1}{160000}\$ of an inch in diameter, and yet were in a state of most active movement. The alteration in form was very rapid, and the different tints in the different parts of the moving mass, resulting from alterations in thickness, were most distinctly observed. The living bodies might, in fact, be described as consisting of minute portions of very transparent material, exhibiting the most active movements in various directions, in every part, and capable of absorbing nutrient materials from the surrounding medium. A portion which was at one moment at the lowest point of the mass would pass in an instant to the highest part. In these movements one part seemed, as it were, to pass through other parts, while the whole mass moved now in one, now in another direction, and movements in different parts of the mass occurred in directions different from that in which the whole was moving. What movements in lifeless matter can be compared with these?

The movements above described continue as long as the external conditions remain favorable; but if these alter, and the amœbæ be exposed to the influence of unfavorable circumstances—as altered pabulum, cold, etc.—the movements become very slow, and then cease altogether. The organism becomes spherical, and the trace of soft formed material upon the surface increases until a firm protective covering, envelope, or cell-wall results. In this way the life of the germinal matter is preserved until the return of favorable conditions, when the living matter emerges from its prison, grows, and soon gives rise to a colony of new amœbæ, which exhibit the characteristic movements.

A little transparent, colorless material is the seat of these marvelous powers or properties by which the form, structure, and function of the tissues and organs of all living things are determined. But this transparent material possesses a remarkable power of movement, which has already been referred to. It may thus transport itself long distances, and extend itself so as to get through pores, holes, and canals too minute to be seen even with the aid of very high powers. There are creatures of exquisite tenuity which are capable of climbing through fluids, and probably through the air itself—creatures which climb without muscles, nerves, or limbs—creatures with no mechanism, having no structure, capable when suspended in the medium in which they live of extending any one part of the pulpy matter of which they consist beyond another part, and of causing the rest to follow; as if each part willed to move and did so, or moved in immediate response to mandates operating upon it from a distance, governed by some undiscovered, and at present unimagined, laws—creatures which multiply by separating into two or more parts without loss of substance, or capacity, or power. It would seem that each part possessed equal powers with the whole, for the smallest particle detached may soon grow into a body like the original mass in every respect; and the process may be repeated infinitely without any loss or diminution in capacity

or power. It may be asked if there is any thing approaching this occurring within the range of physics or chemistry.

Dr. Beale gives the following on the nature and abode of man's designing mind:

In man there seems to be seated in, and limited to, a special part of his nervous mechanism a still higher and more wonderful power, influencing a very special and easily destructible living matter. By virtue of this power man alone, of all created beings, is impelled to seek for the causes of the phenomena he observes, and is enabled to devise new arrangements of material substances for his own definite purposes, and in a manner in which these substances were never arranged before, and in which it is not conceivable they could be arranged without man's design and agency. The power supposed-totally distinct from any forces or properties of which we are cognizant, and not in any way correlated with any known forms or modes of force of which we have any experience—exerts its sway upon any definite portion of matter during varying, but usually only very brief, periods of time, often momentarily, and is then transferred to, or passes on and influences new particles. From these the powers are transmitted to others, and so on; the amount of matter influenced at any one moment being greater in some situations than in others, and varying according to a number of circumstances. In relation with the delicate living matter, seated near the surface of the gray matter of the convolutions of man's brain, which is alone concerned in mental action, I conceive that vital power attains its most exalted form. It seems to be temporarily chained, as it were, to this matter, which it acts upon, and through which alone it can make itself evident; but seeing that all forms of vital power are transferable, surely there is nothing contrary to reason in supposing that it may be freed from the material and yet be.

From a view of the entire subject, we are again brought to Plato's maxim that mind is precedent to matter. Soul molds our fætal bodies at first in adaption to her own future uses; she molds to the same form the successions of materialism which pass through our bodily shape.

Professor Cope's lecture is an ingenious attempt to reconcile the theories of Darwin and Spencer with the Bible and with religion as held by the evangelical Church. He maintains that man is a development from a race which "would at the present day be called ape." The early stage of man's existence as man is that of an irresponsible necessity of action, typified by the innocence of Eden. The fall was the commencement of man's free-agency, in which free-agency either of two modes of development is placed at command of his will—that of subjection to materialism, ending in ruin, or that of freedom through the spirit, tending to immortal life. The latter is attained through the redemption wrought by Jesus Christ. Under his gracious system, duly accepted by the free-agent, the race is to be developed in the future to its highest capacity, and

On the Hypothesis of Evolution: Physical and Metaphysical. University Series, No. 4. By Professor Edward D. Cope. 12mo., pp. 71. New Haven, Conn.: Charles C. Chatfield & Co. 1870.

the individual is to be raised to the highest spiritual and everlasting life.

We give his interpretation of an important Scripture text:

In Genesis ii, 7, the text reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The fact that man is the result of the modification of an ape-like predecessor nowise conflicts with the above statement as to the materials of which his body is composed. Independently of origin, if the body of man be composed of dust, so must that of the ape be, since the composition of the two is identical. But the statement simply asserts that man was created of the same materials which compose the earth: their condition as "dust" depending merely on temperature and subdivision. The declaration, "Dust thou art, and unto dust thou shalt return," must be taken in a similar sense, for we know that the decaying body is resolved not only into its earthly constituents, but also into carbonic acid gas and water.

When God breathed into man's nostrils the breath of life, we are informed that he became, not a living body, but "a living soul." His descent from a pre-existent being involved the possession of a living body; but when the Creator breathed into him we may suppose that he infused into this body the immortal part, and at that moment man became a conscientious and responsible being.

Perhaps the following suggestions would aid Mr. Cope:

1. The word formed might be rendered developed, being the term that designates the development by the hand of the potter of clay on the wheel into a vessel. An Almighty Potter might take ages to develop man on this revolving round of earth. 2. Before dust of (or rather from) the earth there is no preposition in the original. The rendering might then perhaps be, Jehovah Elohim developed man-dust from the earth-and breathed into his nostrils, etc. Dust from the earth is a periphrasis to distinguish man's body as antithetic to God's divine breath—materiality in contrast with spirituality. Were this text thus read for the first time by a man educated from childhood in the development theory he would, probably, mentally construe it entirely in accordance with his prepossessions. He would simply understand that man was developed bodily and inspired spiritually by Jehovah. Time forms no element of the statement. Interpret it as to time in the same way as the Mosaic creation is now interpreted, and it is easily reconciled with "Evolution."

On this reconciliation we pen the following notes:

1. Professor Cope makes upon page 36 a suggestive remark, showing that the maxim that "nature never moves per saltum, by leaps," has most important exceptions. Vapor cools and condenses quietly through many degrees; when at last, by a jump, it becomes water. Water cools evenly through several degrees, when, at the proper point, it jumps into ice. There are thus two violations of uniformity, miracles, in the series.

2. In the world's history we may reckon three great miraculous

events. The first is the interference of Divine Intelligence with chaos, by which the entire system of things is lifted out of unintelligent disorder and becomes mind-directed and mind-molded. This is the incarnation of the Father, the Creator. The second is the breathing into the body of man immortal Life. And this is the incarnation of the Spirit. The third is the inserting a Divine Birth in a series of human lineage. And this is the incarnation of the Son. This is a pyramid of miracles, broadest at the base, narrowest yet loftiest at the top.

3. From this, even assuming the doctrine of Evolution or Development, according to Spencer or Darwin, we can present, perhaps, a better Adamic theory than Professor Cope's. At Adam's immortalization, the completion of the development of animality, there took place a saltus, a leap, a miracle, an incarnation of the Divine, raising Adam to a pure and perfect humanity, the summit to which development can bring the elements of the human race. He was placed in an Edenic scene of probation and fell. He was ancestor of Noah, and father of the Hametic, Shemetic, and Japhetic lines, constituting the Caucasian race. The Mosaic narrative is therefore historically true and chronologically accurate.

In conclusion, we very decidedly recommend Mr. Chatfield's University Series, in which the momentous problems started by science and touching the sublimest hopes of man, which are stirring the higher thought of the age, are shaped into cheap tracts and scattered broadcast before the public mind. They should be read, at any rate, by our clergy, inasmuch as the questions raised cannot be ignored, and the minister who disregards them may not only meet the rebukes of the scientists, but may find his congregation wiser than its teacher. Mr. Chatfield's publications present impartially the various phases of the many-sided discussions.

History, Biography, and Topography.

Methodism in the State of New York, as represented in the State Convention held in Syracuse, N. Y., Feb. 22-24, 1870. 8vo., pp. 150. New York: Carlton & Lanahan. 1870.

We here place the Report of the New York Methodist Convention as the text of a brief discourse, not because it was what it was, an awakener to the vigorous but quiet Methodism of Central New York; nor because it was the first movement of the kind, for New England had its predecessor; nor because it was the last, for it has been followed by a train of equally successful

assemblages; but because it comes in a noticeable volume upon our table, and aids in the suggestion of a few cognate thoughts.

With a fraternal regard for the opinions of those who differed from us, we congratulate the Church on the incorporation of Lay Delegation into her Constitution. We believe that its honest and loyal opposers will rejoice in finding that all their anticipations of danger and harm were mistaken. Nearly all the discussions in our Conventions have conclusively evinced that our people are loyal to themselves, the Church; that our popular heart is true, zealous, and energetic, and the more it is stirred, and trusted, and laden with responsibilities, the more true, and zealous, and energetic it is; and that nothing will so inspire a large body of laymen to work, and labor, and expand, as the feeling that the Church is their own—is THEMSELVES. Whose has feared that the lay element will be a source of weakness, will find it to be the creation of a new power. Whose imagines that it will trench upon the just rights and well-being of the ministry, will find that it will give new consequence, efficiency, and enjoyableness to the ministerial office. Whose dreams that our laymen elect will assume their position as a "dominant party" to proscribe or remember adversely the honest dissenters from their introduction, will find all partisan lines obliterated by their incoming, and men and measures alike obliged to stand upon their own merits. The first assumption of their seats by our laymen elect in the General Conference of 1872 in this city of New York will be welcomed, we doubt not, with a joyful unanimity, will constitute a peaceful revolution full of strength and prosperity to religion and the Church, and become a marked epoch in her history.

And now, this great result secured, we want no further fundamental changes. By these words we express no dogged conservatism. We are perfectly aware that any decreeing our own immutability is a chaining the Hellespont. We mean that, while we reject no changes that Providence and the best good indicate, we do not imagine that Providence and the best good indicate any change as desirable. The best use of our eyes we can make renders us firmly conservative. With a General Conference completely representative of the entire Church; with an Episcopacy alert and efficient, yet free from the pressure of a divine successionalism; with a triennial ministry, and a well-framed publishing system, we have the best religious organization of modern times, and all we have now to do is to run the machine to its highest power!

Contemporaneous with the Lay Delegation discussion we recognize three important movements of popular feeling, from which FOURTH SERIES, Vol. XXIII.—11

we augur favorable results. The first was our Centenary celebration, which may be in a good measure styled a great pecuniary revival. The second is the new unfoldings of our camp-meeting institutions, which bears largely the aspect of spiritual revival. The third is this spontaneous upspringing of conventions in behalf of the advancement of the Church, which may be held an organic revival. These three have grown, not been made. Carlyle says that genius is unconscious in working its intellectual miracles; it does not know what it is about. So the men engaging in these various developments have not quite known adequately what they were about. Their work grows into incalculable shapes, and the real shape they learn perhaps with a little surprise from outside lookers-on. So it was that Methodism first grew on Wesley's So it will continue to be. We have but to proceed earnestly, performing the duty of the hour, and we shall find that God has been using us to work developments of which we had

slight conception.

These Conventions, rising into existence spontaneously, are the true and rich out-growth of the popular energy of the Church, and their result will be the intensification and increase of that energy. They promise to be "a power," and a source of power. Yet, like every power, they have their danger. Power unguided by wisdom is a blind, destructive force. Such Conventions as originate from the loyal heart of the Church, with a well-considered programme planned by wise and loyal heads, cannot fail to energize the Church in every great and good enterprise. The various departments of Missions, Education, Publications, Churches, Revivals, etc., cannot but be quickened with new life. But to be a safe power such Conventions are generally to assume that the doctrines, institutes, and constitution of the Church are settled. They are not debating clubs, where garrulous gentlemen may display their oratory; nor constitutional assemblies, where the fundamentals of the Church are to come under question. conservative-progressive good sense of our laity has thus far displayed admirably itself. In a single instance only, that we have noticed, was a trespass committed on the proper programme, and that was properly checked. It is, we think, the prerogative and duty of the Chair at start to call all such irrelevances to order.

The Independent inquires if that peremptory bringing to order is freedom of discussion. Certainly, we reply. It is a maintenance of the right of the Convention to discuss its own selected topics against an attempt to overrule it. Every organized bodya court, a congregation, a committee—has a right to exclude irrelevances in order to secure its own freedom to discuss its own proper business. He who interrupts infringes the liberty of free discussion. Please note, also, Friend Independent, that there is not only a freedom of tongue to be maintained, but a freedom of ears. A man has a right to say what he pleases, but he has no right to compel us to listen. We warn all twaddlers that come into our office that we lay down our ear-trumpet at our "own sweet will." Our Conventions are under no obligation to be victimized by every inventive genius who has a patent specialty to spring upon them, and so be "turned aside to vain jangling."

If any set of Methodists see fit to call a Convention of their own, taking into its programme our publishing system, our episcopacy, our twenty-five articles of faith, we do not dispute their right, and will not interfere or interrupt. But we can inflict upon them a very severe staying away; our liberty of speech may exercise itself in a very decided condemnation of their course; our liberty of action may be on the alert to defeat their object. The liberty cannot be all on one side. Such conventions, however, as well as any conventions that go into random discussions upon illegitimate topics, would soon bring the entire system of conventions into disrepute.

Finally, upon a survey of our present condition and prospects we may cheerfully say, "The best of all is, God is with us." These developments, that grow uncalculated and unmeasured upon our hands, disclose to us the Divinity that guides and shapes us. God's spirit is within our midst. God's blessing rests upon our work. He calls upon us to bow in humble gratitude before him. By countless indications on every hand he bids us go with joyful energy to our mission.

Julia Wedgwood writes from the Churchly stand-point, but with no little love for her subject and a purpose of true historical candor. Her style is free, fresh, and graceful, and her book is entitled to a respected place in literature. She writes not a biography, but a portraiture of character, and is thus enabled, avoiding details, to range over the most interesting fields of remark.

Julia Wedgwood acquits Wesley of the ambition for being either a leader or a founder, which Southey once attributed to him, but with honorable candor subsequently admitted not to have existed. Her reason for such acquittal is that most of the innoyations on which the formation of the Methodist organism were

John Wesley, and the Evangelical Reaction of the Eighteenth Century. By Julia Wedgwood. 12mo., pp. 412. London: Macmillan & Co. 1870.

based, unequivocally appear upon a minute study of facts to have been forced upon Wesley by others much against his previous will. This appears to her to perfectly demonstrate the purity of Wesley's motives, though somewhat at the expense of that great reputation for "statesmanship" attributed by Macaulay and Buckle. While under Dr. Stevens' portrayal Methodism is a great "movement" in which Divine forces and rare human agents revolutionized the age, with Julia Wedgwood it was a great "reaction" in which the natural sea-swell carried the agents onward and upward. This reaction was the nation's spiritual recovery from the terrible ebb consequent upon the revulsion from the Puritan ascendancy. Wesleyanism was, therefore, evangelicism re-arising in a more genial form, after the type of the primitive Church, Arminian, and, as Wesley intended it, within the Establishment. On the folly and wickedness that closed the church-doors, opened the sluices of Churchly controversy, and raised the popular mobs against Wesley, Julia pours the vengeance of history with ample severity.

Julia Wedgwood is more to be credited with intentional candor than with accurate judgment. Isaac Taylor held Wesley's mind to have been rather intuitive than logical; Julia repeatedly asserts its rigidly and coldly logical character. In the calm self-poise of Wesley's character, largely natural, yet wonderfully confirmed by religious assurance, Julia recognizes an unamiable hardness of nature; yet whence shall we trace the rich emotional temperament of Methodism unless it be to the tranquil depth of feeling in her founder? As nature, religion, and living activity molded Wesley, all accounts describe him as a perfect model of clear-eyed serenity. That model, kept before the eyes of his people for scores of years, created a modern type of primitive Christianity. It is thus one of the marvels of history, and yet true, that every thorough Methodist of the present day is discernably a reproduction of that type.

For theology Julia has not the head. In the whole Calvinistic controversy she shows the non-committalism, or rather committalism to both sides, not of impartiality but of incompetency, by deciding that each side refutes the other, and both sides as equally true and equally false. Yet her views of the great reaction are often clear and comprehensive, and she may be read with pleasure and profit as contributing with more than ordinary ability her phase of the subject. In her preface she says: "I cannot include in this list the work of the Rev. Thomas Jackson—by far the most interesting Methodist biography of the Wesleys—without a brief allusion to an interview with this venerable man, from which I derived a sense of the vitality of the system of religion represented by him,

which the following record, being wholly occupied with the past,

could not attempt to embody."

On Wesley's leaving America she remarks: "Such was the disastrous and humiliating experience of John Wesley in that continent where the religious sect associated with his name was destined to 'spring up,' to use an expression taken from an American Review of the present day, 'like the volcanic mountains of Mexico, which still amaze us by the figure they make in our geography.' Eight millions of religionists now call themselves disciples of a man who left their continent in disgrace which we can hardly refrain from calling well-deserved."

No writer as yet, neither Julia, nor Dr. Stevens, nor Wesley himself, has done full justice to the grandest executive act of Wesley's whole life-his ordination of Bishops for American Methodism. When we read the babyish whimper of the letters of his brother Charles to him, and John's half-apologetic yet firm replies, we seem to wish that for a moment the latter could have been visited with the spirit of prophecy, enabling him to say: "DEAR BROTHER CHARLES: I have now performed the crowning act of my life. By one bold stroke I have emancipated American Methodism from the night-mare of successional Episcopacy, and given her a free, alert, voluntary superintendency. This act in 1784 will give to America a Church, which in 1884 will overspread the continent from the Atlantic to the Pacific, gathering untold millions into her fold, and which with one hand shall check the growth of Popery, and roll back with the other the surging tide of Rationalism. The pure evangelic doctrines and the rich evangelic unction which God has enabled you and me to bestow upon her she will maintain in full power, and she shall be the greatest Gospel agent in the greatest of free Christian nations for spreading scriptural holiness through the land and through the earth." Wesley knew the simple righteousness of his own act, but he dreamed not of its sublimity as measured by its results. That sublimity we know; and, realizing its grand measure, we laugh to scorn the puerilities with which the big Episcopal sect in England and the little Episcopal sect in America re-echo the effeminate whimpers of dear brother Charles.

An Alphabetic Dictionary of the Chinese Language in the Foochow Dialect. By Rev. R. S. Maclay, D. D., of the Methodist Episcopal Mission, and Rev. C. C. Baldwin, A. M., of the American Board Mission. Foochow Methodist Episcopal Mission Press. 1870.

The dictionary of Messrs. Baldwin and Maclay has several things to commend it to public favor. It has been compiled by men

thoroughly qualified for the work by native sagacity, mature thought, and classical education, combined with more than twenty years daily and hourly study of the Chinese language, both by contact with the native mind as a vehicle of communication, and by reading, close study, and special consultation of books-classical and colloquial, native and foreign, general and local vocabularies-and dictionaries, under the most competent, thorough, and learned native instructors. It is the latest work of its kind, and has the advantage of improving upon all its predecessors by adopting their excellences and rejecting their defects. A full dictionary is a perfect thesaurus of all the words in a language, used and usable comprising terms in all departments, law, theology, medicine, science, arts; but the working words of a language, aside from those that are professional and occasional, are comparatively few in number. The Chinese compares favorably with any other language in the number of its written signs. The dictionary before us defines some eight or nine thousand separate characters, and gives us at the foot of the page phrases, or characters combined to express ideas, to the number of thirty to thirty-five thousand more. Johnson's Dictionary has less than forty thousand words; Webster's, about eighty thousand; Worcester's, over one hundred thousand. The Imperial Dictionary of Kanghi, compiled from all previous sources by the eight years' labor of over seventy learned men, and published in 1711, contains forty-four thousand five hundred characters. Morrison translated, and the East India Company published in 1818, the whole of these in six splendid quarto volumes, at an expense of \$60,000. Medhurst also published them all in two unpretending but exceedingly useful volumes. The Romish missionaries, Deguignes, Callery, and Gonçalves, more wisely made a selection of the working words of the language, and published dictionaries of eleven thousand to thirteen thousand characters. Besides the Imperial Dictionary, arranged after the two hundred and fourteen radicals, foreigners found in existence local dictionaries arranged after the initials and finals. Medhurst Englished one in the Amoy dialect many years ago; Williams, a Tonic Dictionary of the Canton dialect, after a native work, in 1856. The name of the book was not happily chosen. The word "tonic" has a cant meaning. "Tone," or "tonal," would have been better. We mention this here because we have a similar objection to the name "alphabetic" attached to the book before as. It conveys the impression that the Chinese is an alphabetic language, than which nothing could be more erroneous. The word refers merely to the English arrangement of the work. This,

however, is a point of minor consequence. While the Tonal Dictionary of Williams is available for studying the dialect of "six sevenths of nineteen millions of people," the Tonal Dictionary of Maclay and Baldwin is restricted, provincially, to five millions; nevertheless, the authors have ingeniously contrived, by affixing the names of the mandarin or court dialect to the characters, as well as their locally read and spoken sounds, to make their work available for students of the language throughout the empire. In the index of characters according to radicals, the student is referred to the page of the book on which the character is to be found, with its various names in the mandarin, local and colloquial-an improvement on the old mode. To missionaries this work will be invuluable, particularly in Foochow. It will be a wonderful saving in future. Manuscript copying is expensive business. Sixty years ago, when there was not a Chinese dictionary in any foreign dress, it used to cost \$200 to have the eight thousand characters defined by the Jesuits copied. It would not surprise us to learn that the Foochow missionaries had expended in twenty years, on manuscript dictionaries, vocabularies, and verbal aids to study, as much as this edition of the new translation has cost. All this will be needless in future.

A curious language is the Chinese. Here is a dictionary with nine hundred words, multiplied by tones, inflections, and combinations to forty thousand meanings! To the eye the Chinese is one of the richest languages in the world. Its expressive symbols flash their meaning on the understanding and imagination as pictures do. To the ear it is the barrenest of all tongues. In this book, for instance, are fifty-six Yongs and seventy-five Ings! whose written characters are perfectly distinct, but whose vocal meaning is ascertained only by tone and position. Full one third of the possible Ings and Yongs are not here represented! Barren as the Chinese is of words, the natives have no lack of ingenuity in naming any new object—a steam-boat is expressively called fire-wheel-ship; a locomotive, fire-wheel-car; a friction match, quick-come-fire; and so on endlessly.

We have room only to say further that the mechanical execution of the volume before us, though done entirely by Chinese hands, is all that one could desire.

An Index to Harper's New Monthly Magazine. Volumes I to XL. From June 1850 to May 1870. 8vo., pp. 433. New York: Harper & Brothers. 1870. The forty volumes of Harper's Magazine may claim to be a library of no ordinary interest and value. Its record of history, travels,

and science, done by the hands of masters in these departments, is very extensive, and constitutes a large body of solid and instructive reading. The various objective points in those departments are plentifully and clearly illustrated with maps and pictorials. The register of current events forms a connected contemporaneous history of the past twenty years. Then the high discussion of the most momentous questions, and the varieties of fiction, poetry, and humor, form a miscellany appealing to every taste. Unquestionably this is the most popular, because the most valuable, monthly published in England or America. Those who have been vise enough to preserve the whole set will need the key to the treasury—this Index.

Outline of Sir William Hamilton's Philosophy. A Text-Book for Students. By the Rev. J. Clark Murray, Professor of Mental and Moral Philosophy, Queen's University, Canada. With an Introduction by the Rev. James M'Cosn, LL. D., President of Princeton College, N. J. 16mo., pp. 257. Boston: Gould & Lipcoln. New York: Sheldon & Co. 1870.

It is refreshing to escape from the low materialism of the Bain and Huxley school to the free bracing ether of Sir William Hamilton. For, decidedly as we disagree from some of its points, we feel ennobled in according with his high indorsement of man's intuitive and immortal nature. Though it be too much the philosophy of nescience, it is yet the philosophy of an aspiring, confiding faith.

Professor Murray, himself a pupil of Hamilton, has well executed a good work in bringing the utterances of the philosopher, dispersed through stately volumes, into a brief, comprehensive form. Many a scholar to whom Hamilton is not understood, or only taken second hand, will be surprised to find how clear he is, and how light and cheery a task it is fully to learn him.

A General Landscape View of Palestine; or, The Entire Holy Land in Perspective. By Professor W. H. Perrine, A. M.

Professor Perrine gives us a lofty position over the eastern margin of the waters of the Mediterranean, whence our eye slants down at such an angle as to grasp the surface of the Holy Land in all its picturesque varieties, and to identify its interesting localities. Valley, hill, and mountain, river, lake, and sea, in their individualities, are all there. It is at once map and picture, so richly colored as to seem a reality, yet so extensive as to take in far more than the living eye could realize. It is Sacred Geography made beautiful and made easy.

Heroes of Hebrew History. By Samuel Wilberforce, D. D., Lord Bishop of Winchester. Second edition. 16mo., pp. 368. New York: Robert Carter & Brothers. 1870.

Bishop Wilberforce, son of the eminent Christian statesman, William Wilberforce, is master of a rich, flowing style, and his portraitures of the prominent characters of Hebrew history are graphic. In the list of heroes are included Abraham, Jacob, Joseph, Moses, Joshua, Samson, Samuel, David, Micaiah, Elijah, and Elisha.

History of the Methodist Episcopal Church in Canada. By Thomas Webster. 12mo., pp. 424. Hamilton, Canada: Christian Advocate Office. 1870.

The history of the two Canadian branches of American Methodism possesses much interest. The narrative of both, at some length, has been given in our pages. Mr. Webster's history is clearly and ably written. Whatever the future of his branch of the Church, his work will be a permanent reference. The future of both branches, we are encouraged by late indications to hope, will be a prosperous reunion.

Literature and Fiction.

Words and their Uses, Past and Present. A Study of the English Language. By RICHARD GRANT WHITE. 12mo., pp. 437. New York: Sheldon & Co. 1870. Our readers may remember that not long since we devoted a number of our editorial pages to controverting the views of Mr. White, published in "The Galaxy," in regard to the use of the phrase is being in connection with what is commonly called the passive past participle, as done, struck, etc. To this editorial Mr. White replied in "The Galaxy;" but as it seemed to us that no one who had well read our criticisms would be likely to fail of seeing the fallacies of his response, we did not devote any space to a rejoinder. His replies, however, he has in a measure embodied in this volume, and, as the volume appears upon our table, a rejoinder fairly comes within the range of a "Book Notice." Varying his order, we shall touch upon every important part of his replies. We must assume that our former criticisms are in the memory of our readers, and begin where they left off.

But, first, however we may differ with Mr. White in details, we must express our favorable opinion of his book as a whole. He is to be highly commended for giving to the public the rich results of his great mastery of the English classics. We receive with pleasure the announcement that his further productions are to appear in the future numbers of "The Galaxy." If through the rest of

this notice we do nothing but find fault, it is by no means because there are nothing but faults to be found.

Mr. White says that if the verb to be were not irregular, if it were regularly is or regularly be through all its parts, no one would ever say It is issing done or It bes being done; and so he maintains that it is the irregularity of the verb that conceals the absurdity of the phrase, It is being done. To this we reply that if the verb in either form were regular, were it regularly is, for instance, then the phrase It is issing done would be perfectly correct. Mr. White ought to see that in the ultimate analysis is and issing designate each a different elementary thought. Issing designates the undergoing of the done, or the striking; that is, the being under the performance or infliction of the act; while the is connects the being under the infliction with the subject. Being struck expresses the being under the blow; is connects the being under the blow with the subject anvil. What misleads Mr. White is that these two terms of being are in such close proximity. But the terms are in close proximity just because the two beings they express are in close proximity.

Mr. White repeats his affirmation that the verbs to be and to exist, even when the former is the copula of a logical proposition, are exact synonyms. And so he thinks he argues conclusively when he says that "The anvil is being struck" is just equivalent to "The anvil exists existing struck." Then we reply the latter phrase is correct. If existing struck means undergoing the blow, then to say "The anvil is existing struck" is just as correct as to say "The anvil is undergoing the blow." And if exists is also synonymous with the copula is, then "The anvil exists existing struck" is a perfectly correct sentence.

But we again dery that exists and the copula is are synonyms; and we think the following considerations will demonstrate the negative.

One of the best tests of the synonymy of any two terms is their interchangeability. Now, before Mr. White was born no one ever would have substituted the verb exists as an equivalent of the copula; as, for instance, "This sheep exists black." Let one farmer use that phrase to another, and farmer second would look at farmer first with an eye that interrogated his meaning. Should a loving friend of Mr. White, as we trust he has many, call at his door and ask, "Is Mr. White in?" and receive in reply from the servant, "He exists not," would not the inquirer turn pale to learn the annihilation of his late comrade? What would be his vexation to discover that his fright arose from the fact that the servant,

like his master, was unaware of the difference between is and exists!

"Is Sakya-Muni's soul in Nirvana?" is a very different question from "Exists Sakya-Muni's soul in Nirvana?" The former inquires whether the soul has gone to Nirvana; the latter whether in Nirvana it is or is not annihilated; including, in fact, the interesting question as to the real nature of this Nirvana. Exists and annihilation are contradictions; is and annihilation are not. We can truly say, Annihilation of the human soul is the dread of the human spirit; we can with little propriety say, Annihilation of the human soul exists the dread of the human spirit. The latter, if it has a real meaning, would affirm the reality of the annihilation of the human soul.

If the copula and exists are synonym, then every logical proposition is two propositions. "This sheep is black," means that this sheep is existent, and also blackness is on this sheep; or, symbolically, all logical propositions affirm not only that X is Y, but also that Y is Z.

In all propositions in symbol, as Y is Z, the symbol is competent to designate any thing whatever, whether existent or not. The subject of the symbolical proposition has no actual existence, and the copula cannot therefore express the actual existence of the designated subject.

If the copula is synonym with exists, then the copula is a predicate and needs a copula, and no pure copula exists. The phrases, "Socrates is existent," or, "is in existence," are pleonasms, equivalent to "Socrates exists existent," or, "Socrates exists in existence." And so all phrases denying the existence of a subject are contradictions. To say, "This dead brute's soul is annihilated," is to say, "This dead brute's soul exists annihilated." "The griffin exists," is a falsehood; but "The griffin exists an imaginary animal," or "The dodo exists extinct," is a contradiction, saying and unsaying itself.

Mr. White is sure that in the phrase "Socrates is speaking" is predicates existence of Socrates. Very well. Then Socrates is is a complete independent proposition by itself, equivalent to "Socrates is existent." We have then "Socrates is existent speaking." Where, then, is the copula tying speaking to Socrates?

Obviously the main purpose of the utterer of the phrase is to predicate speaking of Socrates, and so the intentional predicate has no copula. All profound logicians, from Aristotle to Mr. White exclusive, have understood that the true predicate is to be connected by the copula to the subject. But if "Socrates is" is a

complete proposition predicating existence of Socrates, then the intentional predicate *speaking* is loose and unconnected, a mere boulder tumbled into independent proximity. And so, universally, in X is Y, the real predicate is the *is*, equivalent to *is existent*, and, letting *existent* be represented by Z, the real proposition is X is Z, and poor Y is a supernumerary pig unable to get at the maternal teat. But then in X is Z, Z is also crowded out by an interloper, for this *is* too contains a predicate in its belly, and so poor Z is the superfluous swine. And so on *ad infinitum*.

Should Mr. White commence a public lecture with "I am speaking," certainly his audience would no more understand that Mr. White informed them, by the word am, of his existence, than if he had said, "I speak." In the former case they would understand the speaking to be connected by am with Mr. White; and in the latter case implied by the proximity of the words. In both cases the existence of the speaker would be assumed but not thought as a distinct item; assumed remotely, simply because he could not speak without existence. Knowing, yet not thinking, of his existence, they would only think Mr. White speaking. It is one thing to think a man before your eyes and another to think his existence. And this prepares us for the following point.

Mr. White quotes, as a finisher, Horne Tooke as saying he "would rather choose in the scale of beings to exist a mastiff than a lap-dog;" and Mr. White thinks no man who has preserved all his senses would doubt that to exist here is the synonym of to be. Now, not having all our senses in good preservation, it may be our exceptional province to assure Mr. White very positively that Tooke would not have accepted be as the equivalent of exist. Tooke would have instantly seen that there is all the difference between them that there is between a mathematical point and a mathematical strait line. Exists presents to the mind's eye a continuity of life under brute conditions; is simply presents the man in a brute shape. To be a dog! is not a thousandth part as bad as to exist—a dog!

Mr. White, to the question, "Should we say, 'While the boy was whipping,' "etc., answers, "Yes, why not?" and denounces the affectation of the opposite practice. The "why not" we have amply given. Let us now put a case. The learned Dr. Wordsworth, in his great commentary on the Hebrew and Greek Bible, thus corrects the translation of, Acts vi, 1, their widows were neglected, "Παρεθεωροῦντο ἀι χῆραι αὐτῶν—Their widows were being neglected." By the use of this forbidden idiom Dr. Wordsworth had

the presumption to make the English an exact parallel of the Greek imperfect tense. The adoption of the term increased the capacity of our language for precision of expression. We think that even the heroic Mr. White would flinch at translating it, "The widows were neglecting in the daily ministrations," a rendering not only insufferably clumsy, disgracefully so to our language, but entirely ambiguous.

Mr. White quotes the phrase, "On the brink of being born," and argues that as being born is equivalent to birth, so we might as well say "he was birth" as say "he was being born." In so arguing he very curiously confounds a gerund or verbal noun (nascendum) with a participle, (nascens.) In the phrase, "On the brink of being born, or being-born," or the being-born, or a being-born, or birth, the italicised words are each a verbal noun. But in the phrase, "He was being born," being is a participle, as is clear from the fact that you cannot put the article before it. But when Mr. White further argues that just as the gerund being born means birth, so the participle being struck means blow, he abdicates his good sense; for every reader must know that being struck is not the blow but the recipience of the blow. And when, finally, from these repeated blunders he actually infers that inasmuch as "he was being born" is synonymous with "he was birth," so "he was being struck" is synonymous with "he was blow"-Shoo, Mr. White!

Miscellaneous.

Memoir of Washington Irving, with Selections from his Works and Criticisms. By

CHARLES ADAMS, D.D. 16mo., pp. 299. New York: Carlton & Lanahan.

Witch Hill: A History of Salem Witchcraft, including Illustrative Sketches of
Persons and Places. By Rev. Z. A. Mudge, Author of "Views from Plymouth Rock." 16mo., pp. 322. New York : Carlton & Lanahan.

Thomas Chalmers, A Biographical Study. By James Dodds, Author of "The Fifty Years' Struggle of the Scottish Covenanters. 16mo., pp. 338. New York: Carlton & Lanahan.

Irving, Chalmers, and Salem Witchcraft-two great men in different spheres, and one great problem in human history-are here presented in a beautiful and compendious form by the publishers, as furnished from three very competent pens. They are no enervating fiction, but attractive and instructive truth, suited for the young and old alike.

The Proverbs of Solomon. Illustrated by Historical Parallels, from Drawings, by JOHN GILBERT, and Prefaced by Introductory Remarks. 8vo., pp. 148. New York: Carlton & Lanahan. San Francisco: E. Thomas.

The words of the Wise Man done up in holiday splendor. Holidays will have passed when our Quarterly reaches our readers, but

the wisdom of the wise words of the wise man will never have passed while earth remains. Let every parent furnish a copy for his son as a guide to the paths of his youth and manhood.

The Life of Christ. By Rev. WILLIAM HANNA, D.D., LL.D. Vol. I, Earlier Years and Ministry in Galilee. Vol. II, Close of the Ministry, and Passion Week. Vol. III, Last Day of our Lord's Passion, and Forty Days after the Resurrection. 12mo., pp. 360, 344, 324.

A handsome edition of this noble work, in red and gilt, with fine steel engravings. The style of Dr. Hanna is fresh and eloquent. Though the results of scholarship are given its processes are seldom traced. Dr. Hanna is as careful to conceal his erudition as some are to parade it.

The History of Rome. By THEODORE MOMMSEN. Translated, with the Author's Sanction, and Additions, by the Rev. WILLIAM P. DICKSON, D. D., Regius Professor of Biblical Criticism in the University of Glasgow, With a Preface by Rev. Dr. LEONARD SCHMITZ. New Edition in Four Volumes. With a Complete Index of the Work. Pp. 708. New York: Charles Scribner & Co. 1870.

This great work of Mommsen has been amply characterized in our Quarterly, both in editorials and in contributed articles. This volume extends from the time of Sulla to the close of the Republic.

Life of the Rev. John Milne, of Perth. By Horatius Bonar, D.D. Fifth Edition. 16mo., pp. 488. New York: Robert Carter & Brothers. 1870.

Scotland and the Carters have lately been marvelously rich in Christian biography. The life of Milne is worthy to stand beside those of Hamilton and Burns, and that is very high eulogy.

Marguerite; or, The Huguenot Child. By Miss T. TAYLOR. 16mo., pp. 188. Cincinnati: Hitchcock & Walden. 1870.

Labur Stands on Golden Feet. A Holiday Story. By HEINRICH ZSCHOKKE. Translated by John Yeats, LL.D. 16mo., pp. 162. New York: Dodd & Mead.

A Treatise on the Preparation and Delivery of Sermons. By John A. Broadus, D.D., LL.D., Professor in the Southern Baptist Theological Seminary, Greenville, S. C., 12mo., pp. 513. Philadelphia: Smith, English, & Co.

A School History of the United States. From the Discovery of America to the Year 1870. By DAVID B. Scott. Illustrated with Maps and Engravings. 12mo., pp. 425. New York: Harper & Brothers. 1870.

Willson's Intermediate Fifth Reader: On the Original Plan of the School and Family Series; Embracing in Brief the Principles of Rhetoric, Criticism, Eloquence, and Oratory, as applied to both Prose and Poetry. The whole adapted to Elocutionary Instruction. By MARCUS WILLSON, Author of "Primary History,"
"History of the United States." 12mo., pp. 370. New York: Harper & 1870.

wing Knowledge. Addressed to Young Men. By Thomas Guthrie, D.D., and W. G. Blaikie, D.D. 12mo., pp. 344. New York: Robert Carter & Brothers. Saving Knowledge.

Life and Deeds Worth Knowing About. With Other Miscellanies. By the Rev. WILLIAM F. STEVENSON, Author of "Praying and Working." 12mo., pp. 374. New York: Harper & Brothers. 1870.

Bible Notes for Daily Readers. A Comment on Holy Scripture. By EZRA M. Hunt, A.M., M.D., Author of "Grace Culture," etc. Vols. I and II. 8vo., pp. 576. New York: Charles Scribner & Co. 1870.

- Puss-Cat Mew and other Stories for My Children. By E. H. KNATCHBULL-HUGES-SEN, M.P. Blue and gilt, with fancy illustrations. 12mo., pp. 317. New York: Harper & Brothers. 1871.
- The Dying Saviour and the Gypsy Girl. A Parable of Religious Life and Duty. By Marie Sibree. 24mo., pp. 83. New York: Carlton & Lanaban.
- My Apingi Kingdom, with Life in the Great Sahara, and Sketches of the chase of the Ostrich, Hyena, etc. By Paul Du Chaillu. 12mo., pp. 254. New York: Harper & Brothers. 1870.
- The Victory of the Vanquished. A Story of the First Century. By the Author of "The Chronicles of the Schonberg Cotta Family." 12mo., pp. 520. New York: Dodd & Mead.
- The Adventures of A Young Naturalist. By Lucien Biart. Edited and Adapted by Parker Gillmore. With One Hundred and Seventeen Illustrations. Green and gilt. 12mo., pp. 491. New York: Harper & Brothers. 1871.
- Light at Evening Time. A Book of Comfort to the Aged. Edited by JOHN STANFORD HOLME, D.D. Brown and gilt. 12mo., pp. 352. New York: Harper & Brothers. 1871.
- Wonders of Bodily Strength and Skill, in all Ages and all Countries. Translated and Enlarged from the French of Guillaume Depping. By CHARLES RUSSELL. With numerous Illustrations. 18mo., pp. 333. New York: Charles Scribner & Co. 1871.
- The Bible Hand-Book. For Sunday-Schools and Bible Readers, with One Hundred and Fifty Engravings, and Twenty-Five Maps and Plans. By Albert L Rawson. Fourth Edition. 8vo., pp. 256. New York: R. B. Thompson & Co. 1870.
- History of the Inquisition, in every Country where its Tribunals have been Established.

 From the Twelfth Century to the Present Time. By William Harris Rule, D.D. 8vo., pp. 464. London: Wesleyan Conference Office. 1868.
- The Theology of the New Testament: A Hand-book for Bible Students. By Rev. J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. Translated from the Dutch by MAURICE J. EVANS, B.A., Translator of Dr. Hoffman's Prophecies of our Lord and his Apostles. 12mo., pp. 446. London: Hodder & Stoughton. 1870.

Fiction.

- Gwendoline's Harvest. A Novel. By the Author of "Carlyon's Year," "One of the Family." 8vo., pp. 85. New York: Harper & Brothers. 1870.
- A Dangerous Guest. By the Author of "Gilbert Rugge," etc. 8vo., pp. 116. New York: Harper & Brothers. 1870.
- True to Herself. A Romance. By F. W. Robinson, Author of "Stern Necessity." 8vo., paper, pp. 173. New York: Harper & Brothers. 1870.
- Estelle Russell. By the Author of "The Private Life of Galileo." 8vo., pp. 177. New York: Harper & Brothers. 1870.
- Veronica. A Novel. By the Author of "Aunt Margaret's Troubles," "Mabel's Progress." 8vo., pp. 175. New York: Harper & Brothers. 1870.
- Stern Necessity. A Novel. By F. W. Robinson, Author of "Poor Humanity." 8vo., pp. 154. New York: Harper & Brothers. 1870.
- The Heir Expectant. By the Author of "Raymond Heroine." 8vo., pp. 167. New York: Harper & Brothers. 1870.
- The Mystery of Edwin Drood. By Charles Dickens. 8vo., pp. 104. New York: Harper & Brothers. 1870.

PLAN OF EPISCOPAL VISITATION FOR 1870-71.

| Conferences. | Place. | Time. | | Bishops, |
|-------------------------|----------------------------------|--------------|-----|--------------------|
| Texas | Houston | Dec. 14 . | | Scott. |
| South Carolina | Orangeburgh | Dec. 21 . | | Simpson. |
| Louisiana | New Orleans | T 00 + | | Scott. |
| North Carolina | Lincolnton | Dec. 29 * . | | Simpson. |
| Mississippi | Holly Springs | Dec. 29 | | Scott. |
| India | Lucknow | Feb. 8 . | | |
| Liberia | Not given | | | Roberts. |
| Virginia | Alexandria | Feb. 28 * . | | Simpson. |
| Lexington | Lexington, Ky | Feb. 28*. | | Clark. |
| Washington | Frederick City, Md | March 1 . | *** | Simpson. |
| Kentucky | Louisville | March 1 . | | Clark. |
| Baltimore | Broadway Ch., Bal | March 1 . | | Janes. |
| St. Louis | Trinity Ch., St. Louis | March 8 . | | Ames. |
| Wilmington | Dover, Del | March 8 . | | Scott. |
| Central Pennsylvania | Carlisle | March 9* | | Janes. |
| West Virginia | Parkersburgh | March 15 | | |
| Philadelphia | Reading, Pa | March 15 . | *** | |
| KansasPittsburgh | Paoli | March 15 . | *** | Ames. Clark. |
| Newark | Steubenville, O | March 10 . | | |
| Providence | Norwich, Ct | March 99 | *** | Simpson. Janes. |
| Missouri | Savannah | | | Ames. |
| New Jersey | Salem | March 22 . | | Scott. |
| Nebraska | Lincoln | March 20 | | Ames. |
| New England | Roston | March 29 | | Clark. |
| East German | Boston Poughkeepsie, N. Y | March 80* | | Janes. |
| Wyoming | Norwich, N. Y. | April 5 | | Simpson, |
| New Hampshire | Rochester, N. H | April 5 . | | Janes, |
| New York East | Stamford, Conn | April 5 . | | Scott. |
| New York | Peekskill, | April 6* . | | Clark. |
| Troy | Trov. N. Y | April 12 . | | Simpson, |
| North Indiana | Huntingdon | April 12 . | | Ames. |
| Vermont | Northfield | April 12 . | | Janes. |
| Central New York | Rome | April 20 . | | Ames. |
| Black Biver | Adams, N. Y. | April 20* | | Janes. |
| Maine | Portland | April 27* . | | Ames. |
| East Maine | Dexter | May 81 . | | Ames. |
| Germany and Switzerland | Frankfort-on-the-Main | June 22 . | | |
| Colorado | Denver City | | | Simpson. |
| Delaware | Salem, N. J | July 20# . | | Scott. |
| Oregon | Portland | Aug. 16 . | | Simpson. |
| East Genesee | Geneva, N. Y | Aug. 28 . | | Janes. |
| Cincinnati | Dayton, O | Aug. 23 . | | Ames. |
| Indiana | New Albany | Aug. 30 . | | Clark. |
| North Ohio | Cleveland | Aug. 30 . | | Ames. |
| Detroit | Monroe, Mich | Aug. 80 . | | Janes. |
| California | Sacrameuto | Sept. 6 . | | Simpson. |
| Michigan | St. Joseph | Sept. 6 . | | Janes. |
| Central Ohio | Kenton Jeffersonville | Sept. 6 . | *** | Ames. |
| Southeastern Indiana | | | | Clark. |
| Erie | Meadville, Pa | Sept. 18 . | | Scott. |
| Northwest Indians | PeoriaCrawfordville | Sept. 18 . | | Ames. |
| Nevada | Reno | Sept. 14 * . | | Clark. |
| Northwest German | St. Paul, Minn. | Sept. 14*. | | Simpson. Janes. |
| Central German | | | | Scott. |
| Minnesota | Mankato | Sept. 20 . | | Janes. |
| Des Moines | Mankato Sioux City, Iowa | Sept. 20 . | | Ames. |
| Illinois | Jacksonville | Sept. 20 . | | Clark. |
| Southwest German | St. Joseph, Mo | Sept. 27 . | | Simpson. |
| Upper lowa | Clinton | Sept. 27 . | | Ames, |
| Southern Illinois | Cairo | Sept. 27 . | | Clark. |
| Tennessee | Shelbyvil'e | | | Scott. |
| West Wisconsin | Mineral Point | Oct. 4 . | | Janes, |
| Iowa | Mount Pleasant | | | Ames, |
| Genesee | Buffalo, N. Y | Oct. 5* . | | Simpson. |
| Holston | Greenville | Oct. 11 . | | Scott. |
| Wisconsin | Greenville | Oct. 11 . | | Janes. |
| Rock River | Aurora | Oct. 11 . | | Ames. |
| Ohio | Washington C. H., Fayette County | Oct. 12# . | | Clark. |
| Georgia | Atlanta | Oct. 18 . | | Scott. |
| Alabama | Cornhouse Creek, Randolph County | Oct. 26* . | | Scott. |
| | | | | |

^{*} Thursday.